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FOR 1942

**BOOKS AND ARTICLES ON INDIAN
HISTORY AND INDOLOGY
IN PARTICULAR
and
ASIATIC STUDIES IN GENERAL**

**BY
BRAZ A. FERNANDES**



BOMBAY HISTORICAL SOCIETY

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CONTENTS

	Page
INTRODUCTION	vii
LIST OF PERIODICALS WITH ABBREVIATIONS USED	xi
PUBLISHERS REPRESENTED	xxiii

SECTION I.—TOPICAL

Anthropology and Ethnology	1
Archæology	6
Art, Science and Culture: Architecture	11
Astronomy	13
Law	14
Medicine	14
Music and Drama	15
General	17
Aryans	22
Avæstic, Zoroastrianism and Parsis	24
Bibliography	25
Biography	25
Buddhism and Buddhist Philosophy	28
Christianity	37
Dynastic: Chalukyas	40
Delhi Sultanate	40

	Page
Guptas	41
Kusanas	41
Mauryas	41
Mughals	42
Paramaras	46
Rastrakutas and Silaharas	46
Vakatakas	46
Tughluqs	47
Miscellaneous	47
East India Company	48
Economics	49
Education	54
Epic	56
Epigraphy and Palaeography	63
Eras	72
Genealogy and Chronology	73
Geography and Travels	75
Hinduism and Hindu Philosophy	79
Iconography and Sculpture	86
Indo-Europeans	91
Jains and Jainism	92
Lexicography, Grammar and Linguistics	99

	Page
Libraries and Manuscripts	108
Literature, Poetry and Drama	116
Marathas	136
Myths, Fables and Folklore	141
Numismatics	144
Philosophy and Logic	148
Politics	154
Pre-History and Proto-History	160
Puranic	161
Sociology	163
Vedic	167
Reports and Proceedings	177

REGIONAL

Bengal, Behar, Orissa and Assam	181
Bombay Presidency, Hyderabad and Central Provinces	187
Gujarat, Kathiawar and Cutch	191
Central India and Rajputana	194
Madras Presidency and Mysore	194
Punjab, United Provinces, Kashmir and Oudh	202
Sind, Baluchistan and North-West Frontier Provinces	204
Nepal and Bhutan	208

GENERAL	209
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SECTION II—FURTHER INDIA AND INDONESIA	
Burma and Ceylon	238
Thailand	242
Indo-China and Annam	243
SECTION III—ADJOINING COUNTRIES:	
Afghanistan	249
Central Asia and Turkistan	249
Iran	251
Tibet	256
Mesopotamia, Syria, Asia Minor and Palestine	258
Eastern Asia and Pacific Islands	270
SECTION IV—ISLAMIC WORLD	275
SECTION V—MISCELLANEOUS	286
INDEX TO AUTHORS AND REVIEWERS	289
GENERAL INDEX	304

INTRODUCTION

In presenting this Fifth Volume of the *Annual Bibliography* for 1942, we make no apology for its late appearance. We blame the public institutions and provincial governments for not giving us financial aid to carry out this important national work. We must, however, disclose to our members that we shall henceforth be able to give uninterrupted service. This has been made possible by the timely aid and encouragement given by the Government of India.

As is our custom, important publications of 1941 which were omitted in Vol. IV, are included in this, and similarly, publications of 1942 which may be found omitted in this, will be listed in the next volume if our attention is drawn to them. Reviews of important publications will always be included.

Large number of circulars and data blanks were sent to publishers and authors during the year, but the response was not so encouraging as on previous occasions. It is needless to stress the point that publishers and authors who send us their publications or particulars of their publications do a good turn to themselves by placing their work before the world scholars, and incidentally, help us to make our work complete. It is in a co-operative spirit we ask—you help us and we help you. And yet, we received communications from two of the Indian publishers asking us to remit sufficient amount of money to meet the cost of filling up the blanks and the necessary postage. Fortunately, the publications of these two firms were not important to scholars, and we decided at the last moment to omit all their publications. Hence scholars will find certain numbers omitted in this volume.

There is a new spirit abroad; leagues and societies are springing up everywhere for the propagation of Indian Art

and Culture. There is, however, a danger that all these well-intentioned efforts may become entirely nugatory owing to a disregard to certain fundamental problems and difficulties. Art is not, or at all events not yet, a well defined subject. Some mean by "Art" the graphic and plastic Arts only; others include Poetry, Drama, Music and Dance. Some would not allow actors or performers of any kind to rank as artists, others see in the dancer the greatest artist of all. Again, Art has been called "the highest philosophy", as such it would include conduct and become related to religion and politics.

It is stated that British policy in India "gave the death-blow to Indian literature by the introduction of a system of education which produced men who did not know the value of their own culture and forgot their literature". This attitude is deplorable. To blame an education which has slowly and undeniably brought civilisation and political awakening in an illiterate and backward country is not worthy of those who are responsible for such statements. On the contrary, it must be admitted that Indian and other Oriental cultures, consigned to the realms of obscurity by centuries of neglect, have emerged mainly through Western education and research to a stage of appreciation, understanding and development.

The picture of a revolution in education to be wrought out in a free India with the complete abandonment of the present system is constantly held up before the public eye by some of the leading politicians of the day. As an item of political propaganda it has its charms, but when the time comes for transforming this vision into reality, there will most probably be a different tale to tell.

Macaulay's famous Minute is responsible for the introduction of Western education in India. Macaulay's avowed aim was to emancipate the Indian mind from the trammels of traditional learning, both Sanskrit and Arabic, which, whatever its cultural value, was thoroughly useless from a practical standpoint. Instead, he advocated a study of the practical science and of the history and economics according to

Western methods. He was conscious of the danger, from a purely British standpoint, of initiating the people of India into the political theories and ideas of liberty propounded by Burke and Mill, but he, and in his wake, the British administrators of India, stood up for the right system of education in scorn of consequence.

Indians took enthusiastically to this system because they felt that the traditional teaching of the Pundit and the Moulvi led them nowhere. It is wrong to suggest that the aim of British policy was to kill indigenous culture. It would have paid the British to have encouraged it and kept Indians tied permanently to the ancient anachronic system which prevailed. Nor is it fair to suggest that British policy discouraged or even neglected Oriental learning. Every college in India has taught Sanskrit, Arabic and Persian; for the last 150 years, since the time of Sir William Jones, every effort has been made to rescue the great classics of the East from oblivion.

In these days of paper control it is easy for governments to forget that good books are a nation's cheapest and most effective ambassadors. The national outlook is often explained more acceptably by its authors than by its statesmen. Especially is this so in India which needs more writers who can, without the bias of politics, describe the national way of life, its thoughts, traditions and culture, and the life of the ordinary citizen. There is infinite variety in India, with its multiplicity of dress, customs, religions and races. Books written attractively and circulated widely abroad would explain the colourful and varied pattern of Indian life, and being free from propaganda, would result in a wider understanding by other countries. There are heartening signs of awareness of this fact.

We have to record the passing away of two of the foremost scholars during the year 1942. Sir Akbar Hydari, who will be chiefly remembered as the creator of modern Hyderabad which he served as Finance Member of the Nizam's

Executive Council and later as President of that Council, died at New Delhi after a short illness on 8th January.

Sir Akbar was broadminded and tolerant in his views. He was responsible for the steps taken by the Nizam's Government for the preservation of the frescoes of Ajanta. He was a discerning admirer of Indian Painting and Architecture and gave his support and encouragement wherever necessary for the promotion of culture and artistic interests. One of his most memorable achievements was the establishment of the Osmania University in Hyderabad where he made Urdu the medium of instruction for students.

The death of Mahamahopdhyay Phanibhushan Tarkabagis, which occurred on January 27th, has removed from our midst a Sanskrit scholar of the very first rank, who had combined methods of Western research with the depth and thoroughness of learning associated with ancient seats of Sanskrit culture.

His most enduring work is a translation, with commentary of the philosophical system of Batsyayan, published in five volumes by the Bhangiya Sahitya Parishad. Pandit Parkabagis received the title of Mahamahopadhyay in 1926. He had been intimately connected with various learned bodies in Calcutta. His profound knowledge and understanding of Hindu philosophy won for him the esteem and admiration of all who had opportunity of coming into his contact.

As this volume covers publications of 1942, we have retained the old geographical classification as India was not then partitioned.

Titles of Reviews are shown in square brackets.

ABBREVIATIONS

- Ed.* ... Editor, Edited by
Edn. ... Edition
Pub. ... Publisher(s), Published by
Tr. ... Translation, Translator(s), Translated by

LIST OF PERIODICALS WITH ABBREVIATIONS USED

- ABHI.* ... Annual Bibliography of Indian History and Indology. *Pub.* Bombay Historical Society, Bombay.
- ABORI.* ... Annals of Bhandarkar Oriental Research Institute. *Ed.* A. B. Gajendrakadkar and R. N. Dandekar. *Pub.* The Institute, Poona.
Vol. XXIII (1942)
- AI.* ... Ars Islamica. The Research Seminary in Islamic Art. Institute of Fine Arts, University of Michigan. 11 $\frac{3}{4}$ "x 8 $\frac{3}{4}$ ".
Vol. IX (1942)
- AJA.* ... American Journal of Archaeology, Quarterly. *Pub.* by the Archaeological Institute of America. 10 $\frac{3}{4}$ "x 7 $\frac{3}{4}$ ".
Vol. 46 (1942)
- AJP.* ... American Journal of Philology. 8 $\frac{1}{2}$ "x 5 $\frac{1}{2}$ ".
The John Hopkins Press, Baltimore,
Vol. LXIII (1942)
- AOR.* ... Annals of Oriental Research of the University of Madras. *Pub.* The University. Twice a year. Each article is paged separately.
Vol. VI (1942)
- AP.* ... The Aryan Path. *Ed.* Sophia Wadia, "Aryasangha", Malabar Hill, Bombay 6, Monthly, 9 $\frac{1}{2}$ "x 6 $\frac{1}{2}$ ".
Vol. XIII (1942)
- AR.* ... The Asiatic Review. Incorporating the Proceedings of the East India Association. *Pub.* East & West, Ltd., 3, Victoria Street, London. Quarterly, 9 $\frac{1}{4}$ "x 6".
Vol. 38 (1942)

- Asia.* ... Asia. Monthly Magazine. *Ed.* Richard J. Walsh.
Pub. Asia Magazine, 40, East 49th Street,
 New York. $11\frac{1}{2}" \times 8\frac{1}{2}"$.
 Vol. XLII (1942)
- Aty.* ... Antiquity, Quarterly Review of Archaeology
Ed. O.G.S. Crawford and Roland Austin. 24,
 Parkend Road, Gloucester, England. $9\frac{1}{2}" \times 6\frac{1}{2}"$.
 Vol. XVI (1942)
- BaV.* ... Bharatiya Vidya. Journal of the Bharatiya
 Vidya Bhavan. $9\frac{1}{2}" \times 6\frac{1}{2}"$. Twice a year.
 Bombay.
 Vol. III, Pt. 2; Vol. IV, Pt. 1 (1942)
- BBA.* ... A. B. & C. I. Ry. Annual, 1942.
- BDCRI.* ... Bulletin of the Deccan College Research Ins-
 titute. *Pub.* The Deccan College Post-Gradu-
 ate and Research Institute, Poona. $2\frac{1}{2}" \times 6\frac{1}{2}"$
 Vol. III, Pts, 2, 3, and 4 (1942)
- BISMQ.* ... Bharata Itihasa Samshodhaka Mandala Quar-
 terly. Text, mostly Marathi. *Pub.* The
 Mandala., 312/3, Sudashiv Peth. Poona.
 Vol. XXII, Pts, 3 and 4; Vol. XXIII, Pts.
 1 and 2
- BmV.* ... Brahnavidya. The Adyar Library Bulletin.
 $8\frac{1}{2}" \times 5\frac{1}{2}"$. Quarterly. Adyar Library, Adyar
 (Madras).
 Vol. VI (1942)
- BPP.* ... Bengal: Past and Present. Journal of Calcutta
 Historical Society; *Ed.* Percy Brown. *Pub.*
 The Society, 3, Nawab Abdur Rahman Street,
 Calcutta.
 Vol. LXII (4921) Serial No. 125
- BRVRI.* ... Bulletin of the Rama Varma Research Institute
Pub. The Institute, Trichur, Cochin State.
 Twice a year. $9\frac{1}{2}" \times 7\frac{1}{2}"$.
 Vol. X (1942)

- BSOS.* ... Bulletin of the School of Oriental and African Studies (University of London). *Ed.* Prof. R. L. Turner; *Pub.* The School of Oriental and African Studies Library, Clarence House, 4, Central Building, Mathew Parker Street, London. $10\frac{1}{2}" \times 6\frac{1}{2}"$
Vol. X, No. 4. (1942)
- CGR.* ... Calcutta Geographical Review. *Pub.* The Calcutta Geographical Society, Ausutosh Road, University of Calcutta.
Vol. IV. Pts. 1 and 2 (1942)
- CH.* ... Current History: Incorporating Events, Forum and Century. $7\frac{1}{2}" \times 5\frac{1}{2}"$. Monthly. *Pub.* Events Publishing Co. Inc., 225, Varick Street, New York.
Vol. II, March to June; Vol. III, Sept. to Dec. (1942)
- CR.* ... The Calcutta Review. An Illustrated Monthly. Third Series. *Pub.* The University of Calcutta. $9\frac{1}{2}" \times 6"$. Senate House, Calcutta.
Vols. 82, 83, 84, and 85 (1942)
- EHR.* ... The English Historical Review. *Ed.* J.G. Edwards and Richard Pares. *Pub.* Longmans Green & Co., 43, Albert Drive, London.
Vol. LVII (1942)
- EI.* ... Epigraphia Indica and Record of the Archaeological Survey of India. *Ed.* N.P. Chakravarti, Government Epigraphist for India. *Pub.* Manager of Publications, Delhi. $11" \times 9\frac{1}{2}"$,
Vol. XXVI, Pt. 4 (October 1941) Published in 1942. Pt. 5 (January, 1942)
- ER.* ... The Educational Review. *Ed.* S. Kannan, 2/16, Mount Road, Madras.
Vol. XLVIII (1942)

- FGSTM* ... Forbes Gujarati Saba Traimasik (Quarterly Journal of Forbes Gujarati Saba), Ahmedabad.
Vol. VI, Pt. 4, Vol. VII, Pts. 1, 2 and 3 (1942)
- GJ.* ... The Geographical Journal. *Pub.* The Royal Geographical Society, Kensington Grove, London, S. W. $9\frac{1}{2}" \times 5\frac{1}{2}"$, Monthly.
Vol. 99, Jan. to June; Vol. 100 July to Dec. (1942)
- GM.* ... The Geographical Magazine. *Ed.* Ivy Davison, *Pub.* The Geographical Magazine Ltd., by Chatto and Windus, 40/42, William IV Street, London, W. C. 2. $9\frac{1}{2}" \times 7\frac{1}{2}"$. Monthly.
Vol. XV (1942)
- GR.* ... The Geographical Review. Journal of the American Geographical Society, Broadway at 156th Street, New York.
Vol. XXXII (1942)
- HA.* ... The Hyderabad Academy. Issued by Board of Publication, The Hyderabad Academy, Hyderabad. Occasional. Study No. 3 (1942)
- HR.* ... The Hindustan Review. Record and Critical Survey of Indian Affairs *Pub.* The United Press, Ltd., Patna, Monthly $9\frac{1}{2}" \times 7"$.
Vols. LXXV and LXXVI (1942)
- HYJMU.* ... The Half Yearly Journal of the Mysore University. New Series. Section A (Arts). *Pub.* The University of Mysore $10" \times 7\frac{1}{2}"$;
Vol. II, Pt. 2; Vol. III, Pt. 1 (1942)
- IAL.* ... Indian Art and Letters. *Pub.* The India Society, 3, Victoria Street, London. $11" \times 8\frac{1}{2}"$
Twice a year.
Vol. XVI (1942)
- IC.* ... Indian Culture. Journal of the Indian Research Institute, Calcutta. 170, Maniktala Street,

Calcutta. $9\frac{1}{2}" \times 6\frac{1}{4}"$. Quarterly. Vol. begins in July.

Vol. VIII, Pts. 4; Vol. IX, Pts. 1, 2 and 3. (1942)

IGJ. ... The Indian Geographical Journal (Formerly : The Journal of the Madras Geographical Association). $9\frac{1}{2}" \times 6\frac{1}{2}"$, Monthly. *Pub.* The Indian Geographical Society, Gopalapuram, Madras.

Vol. XVII (1942)

IHQ. ... The Indian Historical Quarterly. *Ed.* Narendranath Law; 9, Panchanan Ghose Lane, Calcutta, *Pub.* The Calcutta Oriental Press, Ltd. Quarterly, $9\frac{1}{2}" \times 6\frac{1}{2}"$

Vol. XVIII (1942)

IJPS. ... The Indian Journal of Political Science. *Ed.* Beni Prasad. *Pub.* The Indian Political Science Association, University of Allahabad. $9\frac{1}{2}" \times 6"$, Quarterly.

Vol. IV (1942)

ILN. ... Illustrated London News Vol. 200 (1942)

ILQ. ... The Iran League Quaterly. Official Organ of the Iran League, Bombay, *Ed.* Sohrab J. Balsara, *Pub.* The League, Bombay. $9\frac{3}{4}" \times 7\frac{1}{2}"$.

Vol. XII, Pts. 2, 3 and 4; Vol. XIII, Pt. 1 (1942)

IR. ... The Indian Review. *Ed.* G. A. Natesan, Madras Monthly.

Vol. 43 (1942)

Ist. ... Islamic Culture An English Quarterly. *Pub.* The Islamic Culture Board, Hyderabad (Dn.) $10\frac{3}{4}" \times 7\frac{3}{4}"$.

Vol. XVI (1942)

JA. ... The Jain Antiquary. *Pub.* The Central Jain Oriental Library (Jain Siddhanta Bhavan), Arrah, Bihar. $8\frac{1}{2}" \times 6\frac{1}{2}"$, Twice a year.

With this journal is published and bound,
the Jaina Siddhanta Bhaskara. See *JSB*

- JAOS.* ... Journal of the American Oriental Society. *Ed.* Zellig S. Harris. Associated Eds. Murray B. Emeneau and George A. Kennedy. *Pub.* The Society, Yale University Press, New Haven, Connecticut. 10"×8". Quarterly.
Vol. 62 (1942)
- JARS.* ... The Journal of Assam Research Society (Kamrupa Anusandhan Samiti). *Ed.* S. C. Goswami, assisted Board of Editors. *Pub.* the Samiti, Gauhati, Assam. 9½"×6½". Quarterly.
Vol. IX (1942)
- JAU.* ... Journal of the Annamalai University. *Ed.* R. V. Narayanaswami Naidu, assisted by Editorial Board. *Pub.* The University. Annamalai-nagar. 9½"×7½". Twice a year.
Vol. XI, Pt. 3; Vol. XII Pt. 1 (1942)
- JBBRAS.* ... Journal of the Bombay Branch of the Royal Asiatic Society (New Series). *Pub.* The Society, Town Hall, Bombay. 9½"×6½". Once a year.
Vol. 18 (1942)
- JBHU.* ... Journal of the Benares Hindu University, Benares.
Vol. VI (1941-42)
- JBORS.* ... The Journal of the Bihar and Orissa Research Society. Patna. 9½"×6½". Quarterly.
Vol. XXVIII (1942)
- JGIS.* ... The Journal of the Greater India Society. 35, Badur Bagan Row, P. O. Amherst Street, Calcutta. 9½"×6". Twice a year.
Vol. IX (1942)
- JGRS.* ... Journal of the Gujarat Research Society. The University Hostel, 79, Queen's Road, Bombay. 9½"×6½". Quarterly (English-Gujarati text)
Vol. IV (1942)

- JIH.* ... *Journal of Indian History.* *Ed.* Dewan Bahadur S. Krishnaswami Aiyangar, Rao Bahadur C. S. Srinivasacharyar and V. R. Ramachandra Dikshitar. *Pub.* G. S Press, Narsingapuram Street, Mount Road, Madras. 9½" x 6". Three times a year.
Vol. XXI (1942)
- JISOL.* ... *Journal of the India Society of Oriental Art.* *Ed.* Abanindranath Tagore and Stella Kramrisch. *Pub.* The Indian Society of Oriental Art, 11, Wellington Square, Calcutta. 11" x 9".
Vol. X (1942)
- JKRIOI* ... *Journal of K. R. Cama Oriental Institute.* Apollo Street, Bombay.
Vol. XXXV (1942)
- JMA.* ... *The Journal of The Music Academy; Madras.* A Quarterly devoted to the advancement of the Science and Art of Music. 9½" x 6½". *Pub.* The Music Academy, 306, Thambu Chetti Street, Madras.
Vol. XIII (1942)
- JMU.* ... *Journal of the Madras University.* *Ed.* S. S. Suryanarayana Sastri, assisted by Board of Editors. 9" x 6½". Twice a year.
Vol. XIV (1942)
- JNSI.* ... *The Journal of the Numismatic Society of India.* 9½" x 6½". Twice a year. Prince of Wales Museum, Bombay.
Vol. IV (1942)
- JOM.* ... *Journal of Osmania University (Faculties of Theology and Arts).* Issued by the Board of Research (Theology and Arts), Osmania University, Hyderabad (Dn).
Vol. IX (1942)

- JPS.* ... The Journal of the Polynesian Society. Devoted to the Study of the native peoples of Polynesia and related Oceanic Regions. *Pub.* The Society. Wellington, New Zealand 9"×6". Quarterly.
Vol. 51 (1942)
- JRAS.* ... Journal of the Royal Asiatic Society of Great Britain and Ireland, with which is incorporated the Society of Biblical Archaeology. *Pub.* The Society, 74, Grosvenor Street, London. W. I. 8½"×5½". Quarterly.
Vol. 1942 Pts. 1 and 2.
- JRASBL.* ... Journal of the Royal Asiatic Society of Bengal. Letters, *Pub.* The Society, 1, Park Street, Calcutta. 9½"×5". Twice a year.
Vol. VIII (1942)
- JSB.* ... Jain Sidhanta Bhaskara (Hindi Text) Issued with *JA*. Central Jaina Oriental Library, Arrah, Bihar.
Vol. VIII (1942)
- JSHS.* ... The Journal of the Sind Historical Society. *Ed.* A. B. Advani and N. M. Billimoria. *Pub.* The Society, Marston Road, Karachi. 9½"×6½". Three times a year.
Vol. VI (1942)
- JSVOI.* ... Journal of the Sri Venkateswara Oriental Institute. *Ed.* P. V. Ramanujaswami. *Pub.* The Tirumalai-Tirupati Devasthanam, Tirupati South India. 9½"×6½". Twice a year.
Vol. III (1942)
- JTSML.* ... The Journal of the Tanjore Sarasvati Mahal Library. *Ed.* S. Gopalam *Pub.* The Administrators of the Library. Tanjore. 9½"×6½". Twice a year.
Vol. II, Pt. 2; Vol. III, Pt. 1 (1942)

- JUB.* ... Journal of the University of Bombay. $9\frac{1}{2}" \times 6\frac{1}{2}"$
Five issues a year (Only Pts. 1, 2 and 4 are
included in this Bibliography).
Vol. XI (1942)
- JUPHS.* ... The Journal of United Provinces Historical
Society. 80, Latouche Road, Lucknow.
Vol. XV (1942)
- KHR.* ... The Karnataka Historical Review. *Ed.* N. S.
Kamalapur. *Pub.* The Karnataka Historical
Research Society, Dharwar. $9\frac{1}{2}" \times 6\frac{1}{2}"$. Twice
a year.
Vol. VI (1939) Published in 1942.
- LB.* ... The library Bulletin. Organ of the Indian
Library Association. 34, Chittaranjan Avenue,
Calcutta. $9\frac{1}{2}" \times 6\frac{1}{2}"$. Quarterly.
Vol. I (1942)
- LOL.* ... Luzac's Oriental List and Book Review. Quar-
terly. *Pub.* Luzac & Co., 46, Great Russell
Street, London.
Vol. LIII (1942)
- Man.* ... Man: A Record of Anthropological Science
Published under the Direction of the Royal
Anthropological Institute of Great Britain
and Ireland. London.
Vol. XLII (1942)
- M-B.* ... The Mhaha-Bodhi: Journal of Maha Bodhi
Society. *Ed.* Kalidas Nag. *Pub.* The Maha-
bhodi Society, 4a, College Square, Calcutta.
 $9\frac{1}{2}" \times 6"$. Monthly.
Vol. 50 (1942)
- MII.* ... Man in India. A Quarterly Record of Anthropo-
logical Science with special reference to India
Ed. Rai Bahadur Sarat Chandra Roy, Church
Road, Ranchi. $8\frac{1}{2}" \times 5\frac{1}{2}"$.
Vol. XXII (1942)

- MUJ.* ... Muslim University Journal. *Ed.* Dr. Hadi Hasan.
Pub. Shaikh Abdur Rashid, Muslim University, Aligarh. $9\frac{1}{2}" \times 6\frac{1}{2}"$
 Vol. March 1942.
- NIA.* ... New Indian Antiquary. A Monthly Journal of
 Oriental Research. *Ed.* S. M. Katre and P. K. Gode. $9\frac{1}{2}" \times 6\frac{1}{2}"$, *Pub.* Karnatak Publishing House, Chira Bazar, Bombay.
 Vol. V (1942)
- NPP.* ... Nagari-Pracharni Patrika. A Quarterly Journal
 in Hindi. *Ed.* Krishna-Nand, assisted by Board of Editors. *Pub.* Kashi Nagari Pracharini Sabha, Benares.
 Vol. 46 (1942)
- NR.* ... The New Review. *Ed.* A Lallemant, 10, Government Place East, Calcutta. $10" \times 6\frac{1}{2}"$, monthly.
 Vol. XV (1942)
- NUJ.* ... Nagpur University Journal. *Ed.* Members of the Editorial Board. *Pub.* The University. $10" \times 7\frac{1}{2}"$, Once a year.
 No. 8 (1942)
- PB.* ... Prabuddha Bharata. Advaita Ashram, 4, Wellington Lane, Calcutta.
 Vol. XLVII (1942)
- PO.* ... Poona Orientalist. A Quarterly Journal devoted to Oriental Studies published in April, July, October and January, *Ed.* Har Dutt Sharma. *Pub.* The Oriental Book Agency, Poona,
 Vol. VI, Pt. 4; Vol. VII, Pts. 1, 2, and 3. (1942)
- POB.* ... The Port of Bombay. Quarterly Organ of the Bombay Port Trust. *Ed.* L.B. Andrew. *Pub.* The Bombay Port Trust, Ballard Estate, Bombay. $10" \times 7"$.
 Vol. IV (1942)

- PQ.* ... The Philosophic Quarterly. An Organ of the Indian Institute of Philosophy and the Indian Philosophical Congress. $9\frac{1}{4}" \times 5\frac{1}{2}"$. *Pub.* N. C. Ghosh, 121A, Upper Circular Road, Calcutta. Vol. XVIII, (1942)
- QJMS.* ... The Quarterly Journal of the Mythic Society. *Ed.* S. Srikantaya. *Pub.* The Society, Daly Memorial Hall, Cenotaph Road, Bangalore City. $8\frac{1}{2}" \times 5\frac{1}{2}"$. Vol XXXII, Pts. 3-4; Vol. XXXIII, Pts. 1-2 (1942)
- QR.* ... Quarterly Review. Published in January, April, July and October. *Pub.* John Murray, Albemarle Street, London. W. 1. No. 554 (1942)
- RPR.* ... Review of Philosophy and Religion. Quarterly Journal published by the Academy of Philosophy and Religion. 3A, Lowther Road, Allahabad. $9\frac{1}{2}" \times 6\frac{1}{4}"$. Vol. XI (1942)
- SC.* ... Science and Culture. A monthly Journal of Natural and Cultural Sciences. *Ed.* M. N. Saha, J. C. Ghosh, A. C. Ukil, S.K. Mitra and B. C. Guha. *Pub.* Indian Science News Association, 92, Upper Circular Road, Calcutta. $10\frac{1}{2}" \times 8\frac{1}{4}"$. Vol. VII (6 parts), Vol. VIII (6 parts) 1942.
- TMR.* ... The Modern Review. A monthly review of miscellany. *Ed.* Ramananda Chatterjee. 120/2, Upper Circular Road, Calcutta. $9\frac{1}{4}" \times 7\frac{1}{4}"$. Vol. LXXI, 6 parts; Vol. LXII 6 parts. (1942)
- TQ.* ... The Triveni Quarterly, Devoted to Art, Literature and History. *Ed.* K. Ramakotiswara Rau, assisted by K. Sampathgiri. II, Third

Road, Basavangudi P. O. Bangalore. $9\frac{1}{2}" \times 6"$.
Vol. XIV (1942)

VBQ. ... The Visva-Bharati Quarterly. Founded by
Rabindranath Tagore. Santiniketan, Bengal.
 $9\frac{1}{2}" \times 6\frac{1}{2}"$.
Vol. VII (1942)

PUBLISHERS REPRESENTED

(Numbers refer to items, not to pages)

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FOR 1942

SECTION I

India

TOPICAL

Anthropology and Ethnology

Balaratnam (L. K.)—Games and Pastimes of Kerala. *TMR.*
LXXII, pp. 265-268. [1]

Describes some of the national games of Kerala.

Basu (M. N.)—Ethnic Position of the Pods of Bengal.
CGR. IV, pp. 159-163. [2]

Pod is a corruption of the word *Poundra* which implies a caste.

— Life in a Fishing Village of Bengal. *CGR* IV, pp.
59-60. [3]

Deals with the life history—birth, marriage, and funeral—of
fisherfolk of Sitarampur in Bengal.

Dasgupta (C. C.)—The Boiled Rice and Vegetable Game.
MII. XXII, pp. 254-256. [4]

Elwin (Verrier)—Suicide among the Aborigines of Bastar.
MII. XXII, pp. 207-232. [5]

— A Pair of Drums, with Wooden Figures, from
Bastar State, *Man.* XLII, p. 97, 1 pl. [6]

— The Agaria. Foreword by Sarat Chandra Roy.
8½"x5½", pp. xxxv+292, 36 pl, 5 maps, 44 figs. Oxford
U. P. (Indian Branch) 1942. [7]

"The Agaria are the blacksmiths and iron smelters of the Central Provinces of India... These smiths have absorbed many of their social customs from the Baiga and other neighbouring tribes, and much that was said of the Baiga is true of the Agaria. At the same time, the Agaria have a highly vigorous and distinctive life of their own. The folklore and mythology are fascinating and of great significance, controlling and influencing the material culture of the tribe to an unusual degree. They possess a highly organised totamistic system, and have their own contributions to make magic. Here is a people every moment of whose lives is absorbed in their myth, and in the fashioning of their 'magic' iron into simple human instruments—ploughshares, axes and sickles. Mr. Elwin's study will interest travellers and general readers as well as ethnologists".—*LOL. LIV, p. 21.*

"...The author gives us a model study on the actual life of the Agaria and at the same time furnishes us with all useful information relating to the associated discovery and utilization of iron in ancient India, with *Asura* culture".—*Kalidas Nay, JBRASL. IX, p. 186.*

Elwin (Verrier)—The use of Cowries in Bastar State, *Man*, XLII, pp. 121-124, 1 pl., 5 illus. [8]

Enthoven (R. E.)—[The Travancore Tribes and Castes], Vol. II, by L. A. Krishna Iyer, (Trivandrum, 1939), See *ABIHI. III, No. 10.* [9]

"Dr. Hutton supplied a Foreword followed by an Introduction by Baron von Eickstedt, who deals with the classification of the population of India on his now familiar lines. The latter, for reasons readily acceptable, disregards the earlier Aryan, Dravidian and Kolarian in favour of the terms Indid, Melanid, and Veddid, with appropriate subdivisions... The author has furnished a valuable addition to materials placed on record by the Ethnographic Survey of India, initiated by the late Sir Herbert Risley".—*JRAS, 1941, pp. 287-288.*

— [The Travancore Tribes and Castes], Vol. III, by L.A. Krishna Iyer. (Trivandrum, 1941), See *ABIHI IV, No. 17.* [10]

"This volume, completes the survey of the Travancore population. is the most interesting of the series....The work is well illustrated and is furnished with charts based on anthropometrical observations. It is to be hoped that Dr. Maret's advice to Indian students, contained in a short introduction, to study this and works of a

similar nature will meet with a widespread response".—*JRAS*, 1942, pp. 66-67.

Fuchs (Stephen)—Property Concepts among Nimar Balahis. *JBBRAS*, 18, pp. 79-89. [11]

A study of the primitive laws and customs in regard to property.

— The Matriarchal Elements in the Ethnography of the Nimar Balahis. *NIA* V, pp. 73-82; 107-114. [12]

Gausdal (G.)—The Khut System of the Santals. *JBOBS*. XXVIII, pp. 431-439. [13]

The Santals were by their forefathers divided into twelve Paris or Septs, and each Paris is subdivided into several Khuts.

Ghurye (G.S.)—Anthropological Approach to the Study of Indian Sociology *SC*. VII, pp. 477-479. [14]

Considers the significance of the general intellectual correspondence between anthropology and sociology upon the problems of Indian sociology. Gives a thought to the origin and development of the general character of the anthropological outlook in sociology.

Iyer (K. V. Krishna)—The Vēṅganād Nampitīs. *BRVRI*. X, pp. 41-56; 92-106. [15]

The Vēṅganād Nampitīs were closely associated with the maintenance of the Vedic religion in Kerala. The privilege or duty of providing the Brahmins with the essential sacrificial materials, like *Soma*, *Karingali*, and the black antelope skin, was exclusively theirs. Though they lost all their political powers with the advent of the British, they still retain their religious obligation.

Karmarkar (A. P.)—The Vratyas in Ancient India. *JUB*. XI, pp. 80-91. [16]

A study of the Vratyas, their occurrence in early literature, their cult, their god, Eka-vratya and Pumsali, Eka-vratya: A Yogin and an Ascetic, Vratya and their order, their dress and customs, etc. Dr. Keith holds that the Vratyas were of Āryan origin. But the Purāṇic data available, along with the details of the cult of the Vratyas, as indicated in the Atharva-Veda and later literature, do not allow the author to accept Dr. Keith's conclusion.

Krishna (M. H.)—Twenty-ninth Indian Science Congress, Baroda 1942. Presidential Address, Section of Anthropology. Prehistoric Dechan 9½"x6", pp. 223-252. Indian Science Congress Association, Calcutta, 1942. [17]

Deals with Races of India, Racial history, Coming of the languages, Prehistoric culture, Chandravali and prehistory, Brahmagiri excavations, Prehistoric town of Laila, Neolithic and Microlithic ages, Cromlochs, and Other Dechan sites.

Little (K. L.)—[Anthropometric Investigation of the Madhyandina Brahmans of the Maratha Country], by Irawati Karve, (Poona, 1941) See *ABHIH.* IV, No. 18. [18]

"The investigator's suggestion is that the majority of medium-headed, Medium-nosed people are representative of a distinct strain common to many parts of India. His broad-nosed, long-headed element on the other hand, seems to have affinities with the Palao-Indian racial type, although differences in hair-form point rather to the east and several section of these forest people, wherein a Paroesean element is postulated, than to the south or western zone. The brachycephals, who are characterised also by a flat occiput, are attributed to the intruding belt of brachycephaly which runs from Sind via Gujarat and Maharastra up to Bengal.

Considered statistically, a considerable degree of heterogeneity is suggested in this population. Dr. Karve's explanation is that a certain amount of social stratification is revealed in the different racial components which go to make up the present sub-caste of Madhyandina Brahmans. Hair samples were not taken, and it is possible that terminologically the adjective 'straight', in regard to hair form, may require further definition".—*Man.* XLII, p. 139.

Majumdar (D. N.)—The Bhils of Gujarat. *JGRS.* IV, pp. 220-237; 2 pl., 1 chart. [19]

A comprehensive study of the Bhil tribe. The author does not think they are of pre-Dravidian stock. The Bhils themselves are unanimous in claiming a Rajput ancestry.

— Blood groups of Criminal Tribes. *SC.* VII, pp. 334-337. [20]

A short study of the criminal tribes of the United Provinces, and gives blood-group data.

— The Blood Groups of the Dams. *MII.* XXII, pp. 238-243. [21]

Majumdar (D. N.)—The Tharsus and their Blood Groups. *JRASBS*. VIII, pp. 25-37, 2 pls. [22]

The Tarai extends across the length of the Himalayas fringing the densely populated plains in the south. It is a low land of morasses and fens mostly covered with thick forest where wild beasts and jungle fever abound to make the country unsafe for settlement. Here dwell the Tharus and Bhoksas, two primitive tribes, who have either migrated for safety or have been living in their secure asylum for centuries.

Marin (G.)—An Ancestor of the Game of 'Ludo'. *Man* XLII, pp. 114-115. [23]

The game discussed here is one, of which the writer found diagrams continually recurring among the ruined cities of Dravidian India, and which seemed to have completely died out. It was not until he reached Ceylon that he found it still known to the present generation.

— Tamil Pioneers of Cultural Ecology. *Man*. XLII, p. 90. [24]

When Professor Geddes propounded his famous 'valley section' theory he probably little realised that he had been anticipated by a score of centuries or so by a school of Tamil students in Southern India. Their first findings are embodied in the work called the *Tolkappiam*, the author of which was Tolkappiar.

Ramaprasad (Chanda)—Indian Physical Anthropology and Raciology. *SC*. VIII, pp. 201-208; 251-256; 292-294. [25]

Review of the contribution of Ramaprasad Chanda. Deals with the history of Indian Raciology; Indian Brachycephals and the Indo-Aryan of the outer countries; Outer-Indo-Aryans, the Pamirians, Etc.

Roy (M. N.)—Eastern Frontier Aborigininals. *NR*. XVII, pp. 14-20. [26]

The Eastern Frontier district is covered by the Garo, Khasi, and Jaintia hill-tracts, which border the north and north-eastern parts of Bengal. The tribes that inhabit these hill-ranges are called Garos, Kasis and Jaintias.

Scherman (Lucian)—Von Indiens "Blauden Bergen" (Nilgiri): Kurumba-Irula-Paniyan. *JAOS*. 62, pp. 13-35, 3 pl. [27]

The tribes inhabiting the heights and slopes of the Nilgiris are to be divided into two groups, the first consisting of Todas,

Badgas, and Kotas, the second of Kurumbas, Irulas, and Paniyans. This classification is not dependent upon the time elapsed since they settled there, but upon quite other facts. The first three peoples have almost no contact with countries outside the Nilgiris. Compared with them, the Kurumbas, Irulas and Paniyans are shy and hidden communities, but this isolation cannot serve as evidence for their past nor for their future fate, because they were and partly still are connected with kinsmen living far from their poor huts.

Thakkar (A. V.)—Glimpses of our Aborigines. *TMR.* LXXII, pp. 89-91. [28]

Archæology

Andrews (F.H.)—[A Pillared Hall, from a Temple at Madura, in the Philadelphia Museum of Art], by W. Norman Brown (Philadelphia, 1940). See *ABHI.* III. No. 33. [29]

"...One accepts with due salaams the triumphant fact that this 'Pillared Hall' is the only stone temple 'assembled' in America and further that 'no other museum anywhere can show such a large grouping of integrated architectural units from a single building in India'. This gratifying statement is followed by a note on the faintly romantic manner in which the pieces came to the museum and on the celebration of their installation by a pagent called 'The Building of the Temple'. Although in the preface the Author claims that the pieces are from a single building, on page 30 this is contradicted".—*JRAS*, 1942, p. 147.

Aravamuthan (T. G.)—Some Survivals of the Harappa Culture. 9½" × 6½", pp. 76, illus. Karnatak P. H. Bombay, 1942. [30]

This book which was originally published in the form of a series of articles in the pages of a *NIA*, contains sixteen chapters: Suggestions of survivals; Origin of Indian coinage and its affiliations; A feature of Bactrian and Parthian coinage; Some plaques from Ceylon; Origin of the Buddha image; The cults behind the image; Cult objects between adorants; From preceptor to image; The image in its setting; The content of images; The image on a coin of Maues; Nandipada over circle; The deity in the head-dress; The deity on the head; Bull sacrifice and bull sport; and Conclusion.

Balaratnam (L. K.)—The Thuravoor Temple. *JIH.* XXI, pp. 221-224. [31]

The history of the temple is connected with the historic anecdotes that have been brought to light regarding the ancient Pāndya and Chōla Kingdoms, which in later years, were welded together under the way of Kulasekara Varma familiarly known as Cheruman Perumal.

Balasubhamanyan (S. R.)—The Original Shrine or Tirukkalukkundram, *JMU*. XIV, Pt. 1, pp. 19-32, 2 pls. [32]

Tirukkalukkundram is said to have one of the most ancient and most sacred of Siva temples in the Tamil land. It lies about nine miles South East of Chinglepet, a station on the South Indian Railway, and it is easily accessible. The author here describes the temple and gives a list of inscriptions that are found there.

Banerji (S. K.)—A Historical Outline of Akbar's Dar-ul-Khlfat; Fathpur Sikri. *JIH*. XXI, pp. 198-215. [33]

— The Historical Remains of the Early Years of Akbar's Reign, 1556-72. *JUPHS*. XV, Pt. 2, pp. 81-101 [34]

Barnett (L. D.)—[The Archaeology of Gujarat: Including Kathiawar], by H. D. Sankalia (Bombay, 1941) See *ABHI*. IV, No. 66. [35]

"....The sketch of the early history is open to criticism. It is a pity that the author follows the bad old practice of calling the Satavāhnaś 'Andhras', for they were not Andhras. His survey of the Hellenistic dynasties is superficial, and in my opinion inaccurate, especially as regards Menander, who cannot by any possibility be regarded as contemporary with Demetrius. Sometimes (though rarely, it must be admitted) proper names are misspelt by the wrong application of diacritics. Other errors of spelling are not very common, but we may notice that an ancient Roman friend figures somewhere disconcertingly as 'Lucius Virus' (p. 187), and that Dr. Fleet's initials are wrongly given as 'J. H.' (p. 186). Perhaps it would have been well if the section on architecture had recorded the fact that an early (perhaps the earliest extant) reference to the buildings of Gujarat as distinctive in style occurs in the Tamil classical poem *Maṇi-meṅkalai* which mentions *kuccarai-kudigai*, 'a chapel of the Gujjaras' (XVIII, 152—a mention that is of course fatal to the claim that the *Maṇimeṅkalai* and its companion classic *Ṣiṅgaṇṇa-adhiharam* belong to the second century A. D.The bibliography leaves much to be desired. Many useful details are omitted. Authors' names are presented

with irritating inconsistency: sometimes the surname alone is given; sometimes (correctly, but awkwardly)...The section on inscriptions and coins also needs some corrections".—*IIL. XVI, Pt. 1, pp. 43-44.*

Born (Wolfgang)—Ivory Powder Flasks from Mughal Period. *AI. IX, pp. 93-111, 12 illus.* [36]

Gubil (L. N.)—The Rock-Cut Cave Temples at Trichinopoly *TMR. LXXI, pp. 345-347, 3 illus.* [37]

A short description of the caves said to be of the seventh century A. D.

— Chidambaram. *TMR. LXXI, pp. 450-452, 4 illus.* Describes some of the shrines and points out their antiquity. [38]

Gyani (R. G.)—[Ruins of Dabhoi or Darbhavati], by Hirananda Shastri. (Baroda, 1940) See *ABIH. III, No. 68,*

"....A noteworthy feature is the discussion of the dates of the monuments in the light of references in old literature and inscriptions, brought together by the author".—*JBRAS, 18 p. 124.*

— [A Pillared Hall from the Temple at Madura, in the Philadelphia Museum of Art], by W. Norman Brown (Philadelphia, 1940), See *ABIH. III, No. 33.* [40]

"....The book under review is not only a guide to sculptures carved on the pillars and friezes of the Mandapam but is the result of the author's careful study of the art, architecture, and history of South India in general and Madura in particular. —*JBRAS 18, p. 125.*

Heras (H.)—Excavations at Rairh. *NR. XVI, pp. 456-462.* [41]

A study of the terracotta images discovered in the excavations at Rairh in Jaipur State. Concludes that the figures represent the culture which flourished first in the Indus Valley and spread all over India—clear link between the Mohenjo Daro civilisation and modern Hinduism.

— Were the Mohenjo-Darians Aryans or Dravidians? *JIH. XXI, pp. 23-33.* [42]

Refutes Dr. Laxman Sarup's contention that the Mohenjo-Darians were Aryans. Concludes that they were Dravidians.

Hornel (James)—Hero Monumental-Stones of Kathiāwār. *Aty.* XVI, pp. 289-300 4, pls. [43]

Husain (Mahdi)—Agra Before the Mughals. *JUPHS.* XV, Pt. 2, pp. 80-87. [44]

Krishindas (Rai)—A Kinnara-Mithuna Terracotta Case from Rajghat, Benares. *JUPHS.* XV, Pt. 1, pp. 43-44, 3 pl. [45]

During recent excavation at Rajghat, a round case was unearthed. On it, is a motif bearing a composite figure of a woman and a horse, (Half-horse and half-woman). A man is riding on her back. The author compares this motif with similar motifs on the Sanchi railings and on the terracotta disk found at Mathura. The explanation of this motif is still a desideratum. The author asks how far it would be correct to call it a *Kinnara* when the latter as described in literature has only the face of a horse and not its trunk.

Lakshminarasn (P. S.)—A Note on Sanchi. *QJMS.* XXXIII pp. 68-73. [46]

This is a review on Sir John Marshall's *The Monuments of Sanchi*.

Law (B. C.)—Pāñchūlas and their Capital Ahichchhatra. Memoir of the Archaeological Survey of India, No. 67, The Manager of Publications, Delhi, 1942. [47]

The Panchūlas were an important tribe of great antiquity dwelling between the Ganges and the Gumti river; their capital, Ahichchhatra, was identified by Vincent Smith with Rāmnagar. Panchala was in the days of Buddha one of the many oligarchical republics of northern India. Ultimately it was absorbed into the Empire of Magadha. Hiuen Tsiang visited the country during his travels in the seventh century A. D. The city of Kampilya in the Panchāla country is mentioned in the Jātakas as a great literary centre. Some interesting problems are raised by the inscriptions in the celebrated Pabosa caves, and by the so-called Mitra coins. This is an important contribution to the ancient history of northern India.

Majumdar (R. C.)—[A Pillared Hall from a temple at Madura, in the Philadelphia Museum of Art], by W. Norman Brown (Philadelphia 1940) See *ABIH.* III, No. 33. [48]

The main theme of the author is the description of the

architectural pieces with an explanation of their significance, both historical and architectural. He has done this more elaborately than is usual in a museum guide book by adding two preliminary chapters dealing with the history of Madura and the general evolution of the South Indian Temple Architecture. He has then described the architectural pieces, particularly the columns and the frieze, with a full discussion of the sculptures engraved on them. As the author himself admits, the identification of the reliefs is not always certain and free from doubts, but he has done his task with painstaking thoroughness". —*JRASBL. VIII. p. 146.*

Panchmukhi (R.S.)—Progress of South Indian Archaeology and Epigraphy. In No. 1183 pp. 239-251. [49]

Pfeiffer (Robert H.)—[Indus Valley Painted Pottery: A Comparative Study of the Designs of the Painted Wares of the Harappa Culture], by Richard F. Starr. (Princeton, 1941), See *ABHIH. IV, No. 72.* [50]

"Dr. Starr, a distinguished field archaeologist whose excavations span the continent of Asia from China in the East to Serabit (Sinai), Nuzi (Iraq), and Van (Armenia) in the West, deals in this volume with the most difficult and insidious archaeological problem: the dating and interrelations of early cultures. Specially, he endeavours to discover the connections of the Indus Valley culture of the third millennium B. C. which has recently become known through the excavations at Mohenjodaro, Harappa, and Chanhudaro, with the early culture of Baluchistan (Nal Kulli, Mehri, etc.), Iran (Persepolis, Anau, Sialk, Hissar, Giyan, Musyan, etc.), Elam (Susa), and Mesopotamia (Samarra, Halaf, Al-Ubaid, Uruk, Jemdet, Nasr, etc.). Dr. Starr bases his comparisons exclusively on the patterns of the painted pottery, being fully aware that in addition to this single clue, the whole culture should be used as the term of comparison. Within this limitation, Starr's investigation, without being conclusive, helps in clearing the haze that has surrounded the Indus Valley in its relationship to other portions of the ancient world". —*AJA. 47. p. 136.*

Puri (Baij Nath)—Can we Identify the Mother Goddess Cult at Mohenjodaro? *QJMS. XXXIV, pp. 159-164* [51]

The theme of this paper is to suggest the name of the Mother Goddess and to trace the history of the cult. He identifies the cult with the Goddess Nana of the Kuṣāṇa period. Concludes that

the Mother Goddess Nana-Ambā cult of the Kuṣāṇa period was the same as the mother goddess cult of Mohenjodaro and as such we may identify the former with the latter.

Ramkrishnan (V. G.)—The South Indian Temple. *NR.* XVII, pp. 128-139. [52]

Sankalia (H. D.)—Pre-Vedic Times to Vijayanagara: A Survey of 25 years Work in Ancient Indian History and Archaeology. In No. 1183, pp. 195-238. [53]

Sauerbrei (Claude)—Sanchi, Beautiful and Eternal. *Asia*. XLII, pp. 103-105, 3 pl. [54]

Describes the Sanchi monuments.

Schaefer (Herwin)—Two Gandharan Temples and their Eastern Sources. *JAOS*. 62, pp. 61-67, 4 pl. [55]

An investigation of the sources of two temples excavated in region of Gandhara. Both temples had been called Greek because of some Greek features, but the author has found that the type of both buildings goes back to Syria and Egypt rather than Greece.

Waddington (Hilary)—Preliminary Report on the Excavation of a Mound at Maholi near Muttra, United Provinces, 1940. *JUPHS*. XV, Pt. 2, pp. 135-139, 1 pl. [56]

Art, Science and Culture

Architecture.

Acharya (P. K.)—Hindu Architecture and Sculpture. *IC*. VIII. No. 4, pp. 369-371. (Continued from *IC*. VIII, p. 182) [57]

Batley (Claude)—The Design Development of Indian Architecture. 15"×10", pp. 11, 52 pl. 2nd edn. John Tiranti, London, 1942. [58]

"The purpose of this publication, the first edition of which was issued in 1934, is to exhibit the main features of Indian architecture through ages. It differs from most books on the subject in that it is treated from a practical, i. e., constructional point of view".—*LOL*. LIII, pp. 6-7.

Brown (Percy)—Indian Architecture, Vol. I—Buddhist and

Hindu Periods. 11"×8½", pp. x+210, 125 pl. 2 maps.
Taraporevala, Bombay 1942. [59]

"...tells the tale in 32 short chapters, opening with (1) the Indus Civilisation, which, as he points out, had not the slightest influence on the architecture of historical times; and (2) the 'Vedic Culture' (c. 1500-800 B. C.), reconstructed from the vignettes of Bharhut and Sanchi of the second century B. C. Though this chronology is venturesome, seeing that no trace of the material culture of Vedic India has yet been found, Mr. Percy Brown's drawings are important, and might well have been merged in the succeeding chapters on 'Wooden Origins', a very necessary prologue to this study.

Two chapters follow on the creation of the Mauryan tradition by Āśoka and its development under his political heirs, the Sungas and the Andhras. All the leading elements of Indian architecture are now in being—the stupa; the monastery (Vihara), the temple (chaitya-hall), the rock-cut caves, and the pillar with its 'bell' capital.

The scene shifts to the Deccan caves, still in the Mauryan tradition. Two chapters cover the chaityas and viharas of Hinayana Buddhism, from Bhaja to Kanheri, and the Jain caves of Orissa. A concise account is given (p. 25) of the way in which these caves were excavated, and a note follows on the changes in shape of the 'Chaitya-window' (similar to those of the stupa and the Islamic dome) from the flattish arch to the Lomas Rishi cave to the complete circle at Ellora (Pl. XXI)...—F. J. Richardson, *I.A.L.* XVII, p. 75.

— Indian Architecture, Vol. II—Islamic Period. 11"×8½"
pp. xii+140, 100 pl. Taraporevala, Bombay, 1942. [60]

"...the relation to Muslim architecture outside India, the Saljuq influence on the building of Ala-ud-din Khalji, the Persian on Gulbarga and Bidar, the Ottoman on Bijapur are well marked. But the leading authorities at present trace Saljuq influence further back than the Alai Darwaza, and regard already the Qutb Minar as an indubitable example of the Saljuq style. The small tapering turrets on the coins of Firozshahi architecture actually are a Persian innovation of the Ilkhani period. The high maqsura screens on the Sharqi mosque are adaptations of Timurid models. Likewise the domed corner turrets of the Mandu mausoleums go back to Samanid models. Also the Taj Mahal depends directly on late Safavi prototypes, at least in most of its forms, though not at all in its spirit.

The description of late Mughal architecture does justice neither to its stylistic development nor to the driving forces behind it. Neither the influence of Deccani art nor the picturesque dynamism of the evolution up till the middle of the eighteenth century have been realized and the completely new and original development thereafter down to the middle of the nineteenth century has been missed".—H. Goetz. *AP. XIV*, p. 466.

Chatterjee (Sris Chandra)—*Magadha Architecture and Culture*. Foreword by Dr. Shyama Prasad Mookerjee. Introduction by Sir Sarvapalli Radhakrishnan. 9½"×7", pp. xxv+112, 30 pl. University of Calcutta, 1942. [61]

The real value of this monograph will not be appreciated by one who will expect to find in it marshalling of facts gleaned from old texts, as the object of the author is not research as we understand it but to reconstruct out of the available remnants what could possibly be the ideal of the Magadhan architects, the ideal of life and culture of the people of pre-Christian days, and the aesthetic ideal of Magadhan artists.

"...Here is a fine opportunity to take an expansive view of the events which led up to the great days of Magadha, a region which corresponds in some of its geographical limits with the modern country of Bihar. Dwelling on the antiquity of its culture the author then refers to the splendour of its past as shown in the ancient capitals of Rajagriha and Pataliputra. The influence of the Indus Culture then comes into the picture, followed by the effect of the Hellenistic art of Greece through Bactria and Gandhara in the early centuries of the Christian era. And so the story is continued through the ages, of Mahavira and Gautama, the Guptas and the Palas, all active patrons of the arts, finishing with the 'Glory of Nalanda' that great Hindu-Buddhist University which flourished in the first millennium and spread its influence over so much of Asia and the East". *Percy Brown JRASBL. X*, p. 99.

Astronomy.

Apte (D. V.)—*Tithicintāmaṇi of Gaṇeś Daivajña*. pp. 2+19. Poona, 1942. [62]

The *Pancangas* or Indian Almanacs published all over India every year are prepared according to Tables furnished by this Standard work. The present edition besides giving all Tables for preparing Tithis, Nakṣatras, Yugas contains comments by Viśvanātha and Viṣṇu which explain the theory and illustrate the subject

by working out examples.

- Vaidyanatha**,--Jātaka-pārijāta. With Commentary of Kapil-śwara Sastri. Kāśī Sanskrit Series No. 10. (Sanskrit text). 8½"×5½", pp. 510+8. Chaukhambha Skt. Ser. Office, Benares, 1942. [63]

Law

- Rangaswami (K. V.) and Aiyangar (A. N. Krishna) Eds.** Vyavaharanirnaya of Varadaraja. Edited with exhaustive Introduction in English. Foreword by Sir P. S. Sivaswami Aiyar. pp. xviii+31+756. Madras 1942. [64]
- Sastri (Marulkar)**--Dattaka-candrikā of Kubera Bhaṭṭa. pp. 12+4+103. Poona, 1942. [65]

Work of theory and practice of adoption, with an original commentary called दत्तकरी. All the intricate questions regarding the validity of adoption have been carefully discussed and explained by the commentator.

Medicine

- Bagchi (Prabodh Chandra)**--A Fragment of the Kasyapa-Samhita in Chinese. IC. IX, Pt. 1. pp. 53-64. [66]
- Points out the short medical treatise entitled *Kia-ye sien jen shuo yi niu jen king* (=Kasyapa-ṛṣi-prokta-śrīcikitā-sūtra) which is preserved in Chinese translation and is included in the Tripiṭaka.
- Gode (P.K.)**--Karpūriya Śivadatta and his Medical Treatises: Between A.D. 1625 and 1700. [67]
- Misra (Brahmasankar) Ed.**--Śūraṅghdhara Samhitā of Śūraṅghdharacārya with Subodhini Hindi Commentary by Pt. Prayagadatta and exhaustive notes in Hindi called Lakṣmi by Pt. Lakshmiṇipati Tripathi. Edited with Introduction, Indices, Appendices, pp. 8+34+602+73. Benares, 1942. [68]
- Mockerjee (Radha Kumud)**--Universities in Ancient India with special Reference to Ayurvedic Studies. See No. 287.

Rao (A. Venkata) and Ayyangar (H. Sesha)—*Khagendra-maṇi-Darpaṇa of Maṇirāja*. Edited with an English Preface, Kannada Introduction, Tables of Contents and an Index of Verses, Etc. (Madras University Series, No. 9). 10"×6½", pp. 10+16+28+334. University of Madras, 1942. [69]

"—Though the KD is a medical treatise, its style has a remarkable literary flavour; and one who reads only the first chapter, where we get a splendid sketch of Muguḷipura and an interesting account about the author's ancestry and contemporaries would certainly mistake it for an artistic *Campā*. The author Maṇirāja I, who has been assigned to the middle of the fourteenth century A. D., by the editors on strong internal evidence, was at once a composite personality: a prince, a poet and a physician rolled into one—a rare combination indeed. He rightly complains how poets waste their talents in singing about sports, etc., (I, 63); but he would sing about medicines which are of great benefit to society. Medicines are conducive to a healthy body whereby one acquires right knowledge which paves the path of liberation (I, 65). Maṇirāja was a Jaina prince of Muguḷipura (Hassan Dt.); and he says that his medical treatise is based on Jaina tradition. He specifically mentions his *guru* Pñjapāda who is to be distinguished from Pñjayapāda, the author of *Sarvārtha-siddhi*, etc.—A. N. Upadhye, *JBBEAS*, 10, p. 80.

Varier (P.S.)—*Bṛhat-saṁskṛam*. Part I. pp. 22+224. Kottakal, 1942. [70]

A detailed work on human anatomy and Physiology in Sanskrit combining the ancient and modern knowledge on the subject with various illustrations and coloured plates.

Music and Dancing.

Ayyar (C. S.)—*Some Leading Music Systems*. *JMA*. XIII, pp. 21-32. [71]

Banerji (Prosen)—*Dance in India*. Foreword by Udat Shankar. 7½"×4½", pp. 305, illus. Kitabistan, Allahabad 1942. [72]

Explains and analyses in detail the classical and the modern dances, the hand-gestures, as well as the body postures of different schools of Indian dancing.

Chowdhury (Birendra Kishore Roy)—The synthesis of Indian Music. *VBQ.* VII, pp. 161-168. [73]

Gangoly (O. C.)—The Antiquity of the Indian Dance Art. *The Hindu*, Sunday Edn. 22, Feb. 1942. [74]

Establishes the early antiquity of the practice of Indian Dancing on the basis of the pose of a Lalata-tilaka dance-turn-embodied in Bharata's *Natya Śāstra*, illustrated on an Indian Terracotta plaque from Bhīr Mound (c. 4-3 century B. C.) in the Taxila Museum, detail drawing from which are cited in the article.

Gubil (L. N.)—The Indian Dance. *TMR.* LXXII, pp. 49-51, 7 illus. [75]

A short sketch describing various dances of India.

Kumarappa (Lalita)—Indian Classical Dancing and its Significance. *TMR.* LXXI, pp. 165-167. [76]

Le Meri—The Gesture Language of the Hindu Dance. pp. xviii+100, 63 plates. Columbia U. P. New York, 1941. [77]

"...The poses seem well-chosen as a fair-sized sample of the immensely large number of possibilities; the photography and reproduction are excellent. The professor of Sanskrit would like to see other selections of poses, e. g. those prescribed for the performance of an act or two of one of the classic dramas, such as Kālidāsa's *Śakuntala*; but it is good to have in such good form two hundred poses chosen more or less.—*M. B. Emeneau, JAOs*, 62, p. 150.

— The Gesture Language of the Hindu Dance. 10"×6½", pp. 118, 200 illus. Oxford, 1942. [78]

Myleru (C. R.)—Bharati and Tamil Music. *JAU.* XI, Pt. 3, pp. 206-210. [79]

Raja Rao (M.)—Chandas and the Vedic Basis of Indian Music. *JISOA.* X, pp. 160-174. [80]

Explains and discusses the seven Sāmavedic notes.

Richardson (Mrs. P. E.)—The Theatre in India: Its Place in the University Drama in Education. *ER.* XLVIII, pp. 49-56. [81]

Sambamurti (P.)—Comparative Music. *JMA.* XIII, pp. 87-88. [82]

Sastri (S. Subrahmanya) *Ed.*—*Santita Sārūṃṭa* of King Tulaja of Tanjore. With an Exhaustive Introduction in English. pp. 82-187. Music Academy, Madras, 1942. [83]

"...There have appeared already two texts in Sanskrit on music, namely the *Saṅgītasūtra* of King Raghunātha and the *Caturdaṇḍiprakasika* of Venkatamahim. The Tamil version of this latter is the third publication of the Academy and *Saṅgītasarasamgrahamu* in Telugu is the fourth. All the three Sanskrit texts belonging to what can be called the 'Tanjore Texts on Music.....Special mention must be made of the "portion of the Dance chapter of the *Saramita* as also a different and enlarged recension of the *Svara* chapter, which includes the description of a Vina called after the author, the 'Tulajendranelavina". The Introduction is a very long one covering a number of interesting topics like the author and his works, a comparison of manuscripts.....a comparison of the *Saramita* with other standard texts on the subject, besides the detailed contents of the work, the index of the ragas in the work and the authors and works cited in the work"—*C. Kunhan Raja. BmV. VII, pp. 50-51.*

Sitarām (M. L.)—Our Musical Heritage. *JAU. XI, Pt. 3*, pp. 178-188. [84]

— The Role of Stobhas in Sāman Chant. *JTSML. III*, Pt. 1, pp. 13-21. [85]

Spreen (H.)—Folk Dances of South India. 7½"×5", pp. 216 London, 1942. [86]

"This is a collection of the folk dances of India with detailed instructions for their performance. These dances are accompanied by music which is printed in both Indian and European notation. Songs are given in their original languages (Tamil, Telugu and Malayalam), with romanised transcriptions and English version. The book will be of use primarily to all girls' schools where dancing is taught".—*L.O.L. LIV, p. 22.*

Stoll (Dennis)—The "Graves" of Indian Music. *AR. 38*, pp. 167-171. [87]

General

Birney (William S.)—Painted Glass Windows, Mosaics, Fresco-Paintings etc. at St. Paul's Cathedral, Calcutta.

BPP. LXII, pp. 116-123. (Continued from Vol. LX, 123.) [88]

Brown (W. Norman)—Manuscript Illustrations of the *Uttāradhyayana Sūtra*. Reproduced and described. pp. xiii+54, 46 pl., 150 illus. American Or. Series, Vol. 21. American Oriental Society, New Haven, 1941. [89]

So far as a piece of research can be considered 'complete' this excellent volume completes Professor Brown's series of studies on the Western Indian style of miniature paintings which flourished from the early twelfth to the end of the sixteenth century, and which was chiefly preserved in the Jain MSS of Gujarat. Of the three texts most frequently illustrated, the *Kalpasūtra* and *Kalakacārāyākathā* have been described previously. The *Uttāradhyayana Sūtra* can be dated somewhere about the fourth century A. D., while the illustrations reproduced are from MSS of the fifteenth and sixteenth centuries; one of these exhibits the style of the transition towards the early Rajput paintings of about 1600".—Ananda K. Coomaraswamy, *AJA.* 46, pp. 310-311.

"....With the exception of *Samavarana* scenes, scenes of rebirth as deities, conference, tonsure and austerity scenes (the *layatārṇa* stance), and scenes of Siddhas or Perfect beings, together with episodes from Aristanemi's life, most of the illustrations of the *Uttāradhyayana Sūtra*, as we found on examination, increase the range of Jaina iconography by presenting new departures from the familiar *Kalpa Sūtra* subjects".—Alvan G. Bantman, *JAOS.* 62, p. 77.

Das (Moti Lal)—The Soul of India. pp. 167. Shiva-Sahitya Kharishpur, 1942. [90]

Essays on Indian Sculpture.

Edgerton (Franklin)—Dominant Ideas in the Formation of Indian Culture. *JAOS.* 62, pp. 151-156. [91]

Picks out words and phrases which, in his opinion, have been regarded by Indians since some centuries B. C., as specially important in their bearing on the conduct of human life, viewed as a norm; and suggests how he thinks they were related to earlier words and phrases, or to the same words occurring in earlier phrases and perhaps bearing different meaning. At the outset the quest of the author is complicated by a striking dichotomy in Indian culture. There are two radiating different norms of human life and conduct, he says, both at least tolerated.

indeed in some sense accepted and approved, each in its own sphere. He calls them *ordinary* and the *extraordinary* norms.

Gangoly (O. C.)—A Years's Progress of Art in India. *TMR.* LXXI, pp. 72-73. [92]

Goetz (Hermann)—Former Anti-Indian Art Criticism. *AP.* XIII, pp. 253-258. [93]

— Problems of Art Education in India. *NR.* XV, pp. 449-457. [94]

— Gupta Buddhism and the Regeneration of Modern Western Art. *M-B.* 50, pp. 139-143. [95]

Heiling (Robert)—Cultural Contacts. *HYJMU.* III, Pt. 1, pp. 31-41. [96]

Explains the main trends of the two opposite artistic and cultural currents. All the so-called Aryans in Europe, Germanic, Celtic or Greek nomadic tribes, says the author, worshipped their God in forests, deified trees or rocks, but did not form any human-shaped idol, except when they got into close touch with influences from the orient; thus the earlier this fundamental change in religious artistic expression took place the nearer the final settlement of these nomads was to Asia Minor and the Middle East, old centres of idolatry or worship of human-shaped deities. In Greece, just opposite the Asiatic coast, orientalizing, or the invasion, of naturalistic art current, took place about 700 B.C., in France by the Roman conquest about 50 B.C., and in Germany, after Christianity became dominant in the 8th century A.D.

Buddha rejected all idols and for centuries his followers used symbolic ornaments only, the Hinayana, in sharp contrast to the pre-Buddhist era, which formed divine idols in human shape. But the Indian soil is stronger than the reformer; Mahayana developed; most beautiful, most accomplished Buddha-statues are created, in their super-human serenity marking another eternal peak of achievement in art, equal to the greatest work of the Greek genius; just as the Brahmanic period, preceding Buddha, shows to what height of realization the human spirit is able to lift itself. All these immortal monuments, Vedic-epic philosophy, piled up to the Upanishads and crystallised in the *Bhagavad-Gita*, Buddhism and Indian Buddhist art, culminating in Ajanta, are proofs of the immense creating power which arises from the blending of apparently hostile cultural trends.

Kanta Das (Rajani)—Indo-British Relations. *TMR.* LXXI, pp. 129-132. [97]

Khan (Mohd. A. R.)—A Survey of Muslim Contribution to Science and Culture. *IsC.* XVI, pp. 2-20; 136-152. [98]

— Need for Better Co-Operation Between Oriental Scientists and Arabic Scholars. *HA.* Study No. 3, pp. 103-108. [99]

Law (Bhabani Churn)—Artist's Reaction to Old Indian Paintings. *M-B.* 50, pp. 347-350. [100]

Majmudar (M.R.)—The Gujarati School of Painting and some Newly Discovered Vaisṇava Miniatures. *JISOA.* X, pp. 1-31; 7 pl. [101]

Gujarati school of paintings, at their best, attain to the same level as the so called Rajput 'primitives' of the 16th and 17th centuries. There is also no doubt that there is much kinship between Gujarati and the early Rajput paintings, particularly in details such as the treatment of clouds, hillocks and animals. Its historic value is great; for it extends for several centuries prior to the earliest Rajput paintings and scarce any other type of painting as yet is known after about 1200 A. D., and in the following centuries.

The author describes and discusses seven Gujarati miniatures, and concludes that the cumulative weight of these illustrated Mss. of non-Jaina themes strengthens the existence of a common art-tradition in Western India, especially in Gujarat and Rajputana. The three main sources of Vaisṇava devotion and philosophy, the 'Bhagvata', the 'Gitagovinda' and the 'Balagopala-stuti' were illuminated in the local style of western Indian miniatures by the painters for their patrons of the wealthy middle class.

Manuk (P.C.)—Indian Painting. *JBORS.* XXVIII, pp. 8-23. [102]

Mukerji (D. P.)—Modern Indian Culture: A Sociological Study. pp. 277, Indian Pub. Allahabad, 1942. [103]

Survey of the background of Modern Indian Culture in the first three chapters, which takes us as far back as the Buddhist period. The remaining five chapters are on modern Indian literature, the various schools of Indian painting and Indian music etc.

Pandeya (A.C.)—Conception of Beauty in Hindu Art. *IR.* 43, pp. 657-659. [104]

Prakash (Apurva),--Foundations of Indian Art and Archaeology. pp. iv+247 Lucknow, 1942. [105]

Spiritual interpretation of Hindu, Buddhist and Jaina icons; and the account of the development of Indian sculpture and painting.

Rangaswami, (K. V.)--[Indian Culture: Its Strands and Trends. A Study of Contrasts] by Hirendranath Datta (Calcutta, 1941) See *ABHI*. IV. No. 96. [106]

".....In the determination of truth, antiquity is irrelevant as proof. Nevertheless, it has a common appeal. Mr. Datta, after defining culture as 'the outer expression of the inner genius of a people', *kṛatī*, refers with uncton to the antiquity of Indian Culture, its uniqueness and its vivid survival owing to its possession of the germ of immortality. It is on this hypothesis of its undying character (*amṛtatva*) that he joins issue with Mahatmaji on the ruination of Indian Culture, for, to Mr. Datta such a thing is impossible. The vitality of Indian culture is sought to be established by reference to some of its features: its adaptability (*samānjanātā*), its tolerance (*sahisṛutā*), which Mr. Datta would prefer to call 'cosmopolitanity' (*śic*), and its power of assimilation (*grahisṛutā*), Indian's genius is for conservation and preservation and not for elimination. It is 'oceanic' in its catholicity. These alone do not constitute its claim to superiority. *That* lies in its nobler ideas and ideals in religion, sociology, ethics and politics." *IsmV*. VI, p. 235.

Rao (P. Sama)--Symbolism in the Indian Art. *QJMS*. XXXIV, Pt. 1, pp. 19-36; Pts. 2-3, pp. 165-170. [107]

Sarkar (Guru Das)--Some Aspects of Buddhist Art and Culture. See No. 173.

Sastri (Kapilesvara) and Sastri (Matraprasa) Eds.--Jātaka-pārijāta of Daivajña Vaidyanātha. Sanskrit and Hindi Commentaries by editors. pp. 8+11+610+7. Benares. 1942. [108]

Singh (Rama Dhari)--Social, Economic and Cultural Life in the Republics of Ancient India. *JBHU*. VI, pp. 73-91. [109]

Thomas (F. W.)--Indianism and its Expansion. pp. 107,

Calcutta. 1942.

[110]

Contains a course of lectures on Indian culture and its influence abroad, delivered early in 1938.

Aryans

Hafiz (Syed Muhammad)—The Aryan View of Life. *RPR*. XI, Pt. 4, pp. 5-13. [111]

Epitomises the salient features of the Aryan conception of life and its fulfilment and has given a bird's-eye view of both the end and the means.

Karmarkar (A. P.)—Mohenjo Daro and Bactria. *JBORN*. XXVII. pp. 446-454. [112]

Deals with the various problems arising out of the main issue of the Kushano Sasanian coins or those of the Sasanian prince-governors of Bactria. Concludes that Bactria must have adopted the religion of the Mohenjo Daris probably even long before the Aryan settlement themselves down during the Indo-Iranian period. It is possible that the Aryans must have begun to adopt and assimilate many of the customs and manners of the Dravidians even from the time of their sojourn in the country of the Balhikas.

----- **An Early Attempt of the Aryans Against the Nāga Cult.** *NIA*. V, pp. 184-189. [113]

Shows that the Nāga cult had attained prominence in the Proto-Indian period. It received a blow from the Aryan immigrants.

Krishnan (A. N.)—[The Early Āryans in Gujarat], by K. M. Munshi (Bombay 1941). See *ABIH*. IV, No. 1275. [114]

"In the lectures embodied in this work under review Mr. Munshi proceeds to examine the Purāṇic traditions by applying the corrective of Vedic references. The first historical event to be taken note of is the battle of the Ten Kings or the *Dasharajna*. On a critical examination the results of the more reliable Vedic data destroy the accuracy of the puranic traditional accounts. There is no doubt that the Purāṇas have indiscriminately mixed up names in order to construct fictitious family trees and the

synchronism given by the Rgvedic evidence should be accepted".
—*BmV. VI, Pt. 4, p. 326.*

Seth (H. C.)—[The Early Āryans in Gujarat], by K. M. Munshi, (Bombay, 1941). See *ABIHI. IV*, No. 1275. [115]

"According to the learned author the traditions about the Aryans in Gujarat are very much older than the Vedic Daśarājña, the battle of Ten Kings. These are associated with the Mānvas and the Bhṛgu. He regards the battle of Ten Kings as an aspect of the conflict between the Haihayas, who are identical with the Vitahavyas, and the Bhṛgu. This ferocious, ceaseless and protracted war between the Haihayas and the Bhṛgu is carried upto the times of Kārtavīrya Arjuna and Paraśurama. The period assigned for this conflict is 1500 to 1000 B. C. The author on good grounds locates Mahismati of the Haihaya king Kārtavīrya Arjuna at the place where now stands the town of Broach in Gujarat. The home of Paraśurama, the chief of the Bhṛgu; as Śārpāraka on the sea-board to the south of Bombay. Thus Haihaya Bhṛgu conflict or at least one of its final stages took place in modern Gujarat and that, as a consequence, both Gujarat and Konkan were occupied by the Āryans.

The author also raises an interesting side-issue i. e. the historicity of the battle between the Kauravas and Pāṇḍvas described in the *Mahābhārata*... concludes that 'Janamejaya-Pāriksita's ancestry is not reliably known and the story of the *Mahābhārata* is a purely imaginary one'. —*NHJ. No. 8, p. 102.*

Note:—Śārpāraka, modern Sopara is not south of Bombay, but about 45 miles north of Bombay.—*Editor.*

Shah (P. G.)—[The Early Āryans in Gujarat], by K. M. Munshi, (Bombay 1941). See *ABIHI. IV*, No. 1275. [116]

Mr. Munshi seems to have committed himself to the view (p. 102) that the Āryans did not come from outside but were indigenous to the Indian Soil. This is not the place to challenge this view but it is sufficient to mention that we cannot ignore the evidence, archaeological and anthropological, about the existence in India of a number of tribes of pre-Āryan, and pre-Dravidian origin, and about the Āryans being not the original inhabitants of the soil". —*JGRS. IV, p. 56.*

Varadachari (K. C.)—[Early Aryans in Gujarat], by K. M. Munshi, (Bombay 1941), See *ABIHI. IV*, No. 1275. [117]

"...proceeds to lay down the canons of interpretation of Puranic History and rightly seeks in the earliest writings of India, the Vedas and the Brāhmanas, historical materials for his study. He finds that there have been many Aryan clans, some strictly conservative and others endowed with 'wanderlust'. The first out-post for his investigation is the paurnic tradition of the Dussarjina, the battle of the ten Kings, which is also recorded in the Rg V. iii, 33; 53; vii, 18. We find also in these the expression of the rivalry between Viśwamitras and Vasiṣṭhas. It would be proper to ask ourselves in this connection a question how *Yama*, a *Vāsiṣṭhī*, wrote or edited the *Mh.B.*, so as to make it what Dr. Sukthankar calls a Bhārgava Epic. Mr. Munshi then traces the history of Gujarat—Ānarta. The first historical person to be associated with it is Cyavana and Satyaka Manava (son of Manu) whose son Ānarta gave the name Gujarat. The Bhrgu Kaccha (Branch) goes by that name is sufficient evidence to show that Bhrgus were closely connected with Gujarat. Later Haihaya came to be associated with it. Then he sketches the importance of Haihaya domination, under their mighty Arjuna Karta Virya, and his defeat at the hands of Paraku Rama. This conflict between Bhrgus and Haihayas—so-called war between Brāhmanas and Kṣatriyas—is testified to. The conflict is evidenced by the Atharvana Veda V. 18.8-10; V. 19.1. —*JSTOL*. III. pp. 293-294.

Avestic, Zoroastrianism and Parsis

Bailey (H. W.)—Zoroastrian Problem in the Ninth Century Books. (Ratanbai Katrak Lectures) 8½"×5½", pp. 243. Oxford University Press London, 1942. [118]

"The book contains six lectures given on the Ratanbai Katrak foundation. The first two examine the conception expressed by the old Iranian word *hyarnah*, for which the original meaning 'good things, fortune', is deduced from an array of evidence from the old Avestan and old Persian to Khotanese, Sogdian and Agnean. Its association with the splendour of majesty is seen to be secondary. The third lecture in examining the view held of man in Zoroastrian books deals also with some of the traces of Greek philosophy in middle Persian sources. The fourth, traces in various texts the theory of the sky and its material. In the last two the transmission of the Avesta is considered and an attempt made to assign due importance to the oral transmission". —*LOL*. LIV, p. 21.

- Taraporewala (I. J. S.)**—Gaṇa Metre and Chanting. *BDCRI*. III, Pt. 2. pp. 219-224. [119]

Bibliography

- Archer (W. G.)**—Bibliography of Sarat Chandra Roy. *MII*. XXII, pp. 261-262. [120]

- Gangulee (Nagendranath)**—Bibliography of Nutrition in India. With a foreword by W. R. Aykroyd. Oxford U.P. New York 1940. [121]

- Katre (Sadashiva L.)**—[Twenty-Five Years of Historical Research or Bibliography of the published writings of P. K. Gode]. (Poona, 1941). See *ABIHI*. IV, No. 157. [122]

"Majority of Mr. Gode's papers are devoted to the fixing of dates of a number of important Sanskrit works and authors on various subjects and to the identification in contemporary records etc., of several authors and other persons mentioned in those works or their MSS. These papers make a marvellous substantial contribution to the setting of old Indian chronology and no future writer of history of Sanskrit literature or of ancient arts, sciences, philosophy etc., can afford to ignore them".—*NIA*. V, p. 94.

- Sharma (Sri Ram)**—A Bibliography of Mughal India (1526-1707). With foreword by Dr. Sir J. Sarkar. 7½"×5", pp. ix+206. Bombay, 1942. [123]

- Varadachari (K. C.)**—[Annual Bibliography of Indian History and Indology], Vol. II for 1939. by Braz A. Fernandes (Bombay, 1941), See *ABIHI*. IV, No. 154. [124]

"....The work requires the assistance and co-operation of authors, publishers and others interested in these studies. The growing volume of output of writings in these subjects is so very scattered in innumerable journals that it is quite an exploration to get them together in one volume".—*JSVOL*. III, pp. 145-146.

Biography

- Bhandare (L. S.)**—Mahadev Govind Ranade as Social Reformer. *JUB*. XI, Pt. 1, pp. 148-155. [125]

Buhler (Dr.)—Life of Hemchandra Acharya. English Translation by Dr. Manilal Patel. 11½"×9", pp. 120. Bharatiya Vidya, Bombay, 1940. [126]

Desai (B.D.) Ed.—Bhanuchandraganicharita, of Siddhi-chandropadhyaya. Autobiography in Sanskrit. Edited with English Introduction. 11½"×9", pp. 102. Bharatiya Vidya, Bombay, 1941. [127]

Desai (Mahadev)—Maulana Abul Kalam Azad. pp. 191, Allen and Unwin, London, 1941. [128]

Uncritical and rambling biography of Maulana Abul Kalam Azad, the first Minister of Education in the Dominion of India.

Devasthali (G. V.)—Gangaram Jadin. *JUB.* XI. Pt. 2, pp. 84-89. [129]

Gangaram Jadin is well known as the author of the *Nauka* which is a commentary on the *Rasatarangini* of Bhanudatta, and which supplies with an approximate lower limit for the literary career of its author. The writer here attempts to bring out fully the uppermost limit of his career.

— The Authorship of the *Sidhānta-Muktāvalī-Prakāśa* and the Upper Limit for the Date of Gaṅgārāma Jadin. *PO.* VII, pp. 187-193. [130]

Imlah (Albert Henry)—Lord Ellenborough: a biography of Edward Law, Earl of Ellenborough, governor-general of India. Harvard U. P. Cambridge (U.S.A.), 1939. [131]

Joshi (C. V.)—Life and fortunes of Sevaram Jagadeesh. In No. 1007, pp 316-320. [132]

Sevaram Jagadeesh Kumedan, after whose family name a lane in Baroda is called Kumedan Falia, was a Guard Brahmin of Des in the Sultanpur pargana of Oudh, who seems to have entered the services of the Gaikvade from Poona at the recommendation of the Peshwa.

Kabir (Humayun)—Sarat Chandra Chatterjee pp. xxvii+68 Padma Pub. Bombay. 1942. [133]

The adventuresome revolutionary life of Sarat Chandra Chatterjee, the renowned novelist of Bengal and the front-rank figure in the world of letters.

Karve (D. G.)—Ranade, The Prophet of Liberated India. pp. 268. V. H. Barve, Poona, 1942. [134]

Kulkarni. Tr.—Swatantra Bharatche Drahate Nyayamurti Ranade. (Marathi text) pp. 316. V. H. Barve, Poona 1942. [135]

Justice Ranade the Seer of Independence. A review of his life and work translated from English of D. G. Karve. See No. 134 above.

Mookerjee (H. C.)—Maulana Abul Kalam Azad: A biographical Memoir. *CR.* 82, pp. 171-179. [136]

Murphy,—Mother Xavier Murphy. $7\frac{1}{2} \times 4\frac{1}{2}$ ", pp. 40. CTS. Trichnopoly, 1941. [137]

Perpetuates the memory of one who was for many years an outstanding personalitly in the city of Madras, a great educationist to whose work His Majesty's Government gave public recognition in 1935, by awarding to her the Kaiser-i-Hind Gold Medal.

Ranade (D. P.)—Nyayamurti Mahadev Gobind Ranade (Marathi Text) pp. 131, S. N. Joshi, Poona, 1942. [138]

A life sketch of the late Justice M. G. Ranade.

Rizvi (S. M. Taher)—Sūiyid Ghulām Husūin Khāin Talia Tabai *CR.* 84, pp. 75-89. [139]

A biographical sketch of the historian.

Sarma (B. N. Krishnamurti)—The Life and Works of Vyasaraya Svamin, (1478-1539). See No. 423.

Sastriyar (P. P. Subrahmanya)—Sri Ramanujcampu of Ramanujacarya, with commentary by Pandit V. Krishnamacharya, Edited with Introduction. Madras Government Oriental Manuscripts Series No. 6. pp. xx+208, Madras. 1942. [140]

Historical biography of Sri Ramanuja (A. D. 1017-1137).

Shah (P. C.)—Motibhai Amin: Jivan an Karya. (Gujrati Text) $4\frac{1}{2} \times 5\frac{1}{2}$ " pp. 664. Navjivan Mudranalaya, Ahmedabad, 1942. [141]

A detailed account of the life and activities of Motibhai Amin, a leading social worker of Gujarat.

Buddhism and Buddhist Philosophy

Altekar (A. S.)—Contributions of Buddhism to Hindu Culture. *M-B.* 50, pp. 132-138. [142]

Bailey (H. W.)—Hvatanica IV. *BSOS.* X, Pt. 4, pp. 886-924. [143]

The text to illustrate the religion of Khotan and to supplement the material already available from other sources.

— Kanaïska. *JRAS*, 1942, pp. 14-28. [144]

Gives translation of a fragment of a legend of Kanishka, found in the Kotanese manuscripts from Tun-huang now in the Pelliot Collection at the Bibliothèque National, Paris.

Banerji-Sastri (A.)—Resemblance of Manichaeism to Buddhism. *JBORS.* XXVIII, pp. 296-306 [145]

Translated with notes from the original German of Lassen's *Indische Alterthumskunde* (1858).

Bapat (P. V.) and Vadekar (R. D.)—*Atthasālinī*. Commentary on Dhammasaṅgāṇī, the First Book of the Abhidhammapitaka of the Buddhists of the Theravāda School. Edited in Devnagari characters. Bhandarkar Oriental Series No. 2. pp. xl+404 Bhandarkar Or. Ins. Poona, 1942. [146]

First edition of highly important Pali commentary abounding in psycho-ethical disquisitions which we owe to joint labours of Dr. Bapat and his collaborator Mr. Vadekar. The Pali Text Society edition, as a pioneer work, needed emendation here and there. The present editors may be congratulated on the success in bringing out an edition which is critically prepared and on the whole, faultless".—B. M. Barua, *IC.* IX, p. 225.

Bates (E. S.)—[Poems of Cloister and Jungle: A Buddhist Anthology], by Mrs. Rhys David (London, 1941) See *ABHI.* IV, No. 218. [147]

"Ever eager to convert this 'Wisdom of the East' into a Wisdom of the West, she sets herself a truly difficult task here; a search for English equivalents of sophisticated Pali version of unsophisticated, undiscovered originals. Palimpsests, indeed, they are; filled with terms subject to metamorphoses of meanings at every stage of an unidentifiable sequence of periods; subject,

too, to uncertainty whether this or that phrase is to be treated as an inspiration, or an idiom, or a formula".—*JRAS.* 1942, pp. 71-72.

- [Wayfarer's Words], by Mrs. Rhys Davids, 2 Vols. (London 1940-42), See *ABHI.* III, No. 289; IV, No. 217. [148]

Whatever controversialists may think of the author's interpretations, these volumes will bear witness to hindrances to appreciating the realities of the life metaphysical, when expressed in an alien vocabulary, dating from a forgotten age".—*JRAS.* 1942, p. 146.

- Chalmers (Lord)**—Buddha's Teachings. Being the Sutta Nipana or Discourse collection edited in the original Pali text (Romanised script with an English version). Harvard Oriental Series, No. 37. pp. xxii+300, Cambridge Mass. 1942. [149]

- Chandra, (Sushil)**—Buddhism and the World Peace. *M-B.* 50, pp. 102-105. [150]

- Chowdhuri (Suryanarayan)**—Buddha-Charit, Part D. (Hindi text). pp. 224, Sanskrit Bhavan, Kathotia (Purnea), 1942. [151]

Rendering in simple Hindi of the renowned poet Asvaghosh's depiction of the life of Buddha

- Dasgupta (S. B.)**—Bodhicitta in Tantric Buddhism. *IC.* IX, Pts. 2-3, pp. 149-158. [152]

The Vajrasattva-self has been spoken of as the *Bodhicitta* in the Buddhist Tantras. The author discusses in detail the nature of *Bodhicitta* as conceived of in esoteric Buddhism. In a general sense *Bodhicitta* is a state of the *sitta* itself where there is a strong resolution for the attainment of perfect wisdom, combined with the strong emotion of universal compassion.

- Dhammapala (Bhikkhu)**—Buddha and Vedanta. *M-B.* 50, pp. 128-131. [153]

- Dikshit (Moreswar G.)**—A New Buddhist Sect in Kanheri. See No. 339.

- Gershevitch (Ilya)**—On the Sogdian Vessantara Jātaka. *JRAS.* 1942, pp. 97-101. [154]

The publication of Bonevontiste of the facsimiles of all Sogdian manuscripts preserved in the Bibliothèque Nationale (*Monumenta Linguarum Asiae Maioris, vol. iii, Codices Sogdiani*, Copenhagen, 1940) enables the writer to check the correctness of Gauthiot's reading of the *Vasvantara Jataka* (published in *JA.*, 1912, 183-193, 430-510).

Heimann (Betty)—[Wayfarer's Words], by Rhys Davids. Vol I (London, 1940) See *ABHIH*, III, No. 280. [155]

"...Her excursions into pre-Buddhist texts may be welcomed by specialists in Upanishadic studies, though naturally some of her interpretations may be there controversial. For instance, shall we all agree with her statement on page 207 that 'It is to read the new into old, to see any special Indian of Buddhist sympathy with animals as being by nature akin to Man?' Can we really regard the Bodhisattva's reincarnation in animal-shape as represented in the Jatakas, merely as an entertaining artistic form (p. 176)? The student of Hindu thought may recall the 'artistic' representation of animals from the earliest times of Mohenjo Daro throughout the whole Hinduistic periods, of the animal-faced Gods, or Gods entirely shaped as animals, beside the depiction of animals as *avatars* of the Gods.....But these considerations of doubt which arise from the author's stimulating statements have a positive value. We have to be grateful to a scholar who pursues her problems in such a consistent, systematic, and original manner".—*BSOS*, X, Pt. 4, p. 1045.

Humphreys (Christmas)—Karma and Rebirth. (Wisdom of the East Series) 12mo. pp. 80, London, 1942. [156]

"Karma, the law of cause-effect, of nature's retribution for lost harmony, and Rebirth, from which it is inseparable, have been described as the oldest doctrine in the world. Today, when the world is in turmoil, only an understanding of Karma makes sense out of madness; tomorrow, only this law will enable men to goodwill to build on sure foundation a more reasonable world".—*LOL*, LIV, p. 14.

Khiste (Batuknath Shastri) *Ed.*—*Jātakamālā* of Āryasuri in Devnagri with Bālā Sanskrit Commentary. pp. 4+201, Benares 1942. [157]

Contains, 3, 4, 8, 10, 11, 12, 14, 15, 16, 19 and 31, Jatakas.

Kosambi (Dharmmananda) *Ed.*—*Visuddhimagga*, of Buddhaghosachariya. 4th Century Pali work on Buddhism.

9½"×6½", pp. xviii+512. Bharatiya Vidya, Bombay, 1940. [158]

Krishnamacharya (Embar) Ed—*Tarakbhāṣā*: A work on Buddhist Logic, by Mokasākara Gupta of the Jagaddala monastery. Edited with Sanskrit Commentary. Gaekwad's Oriental Series, No. 94. 9½"×6", pp. 7+114. Oriental Institute, Baroda, 1940. [159]

Lalshminarasu (P.S.)—*Manimekhalai*. *M-B.* 50, pp. 57-60. [160]

Three out of five great classic epics in the Tamil literature are written by the Tamil Buddhist. *Manimekhalai* alone has, however, survived the onslaught of religious persecution, the other two are irrevocably lost. Its author, Sitalai Sattanar of Madura.

Law (B.C.)—[*Wayfarer's Words*], by Mrs. C. A. F. Rhys Davids (London, 1940-'2), See *ABIII*, III No. 289.; IV, No. 217. [161]

"Some of the chapters are quite good and useful although we may not agree with some of her views. The book under review bears an ample testimony to her sound knowledge, vast experience and critical acumen. It is undoubtedly a valuable addition to our existing list of well-known books on Buddhism. A serious student in Buddhistic thought will be greatly benefited by a careful study of this learned and thought-provoking treatise".—*IC. IX*, p. 189

Loper (Alexander Coburn)—*The Evolution of Buddhist Architecture in Japan*. pp. xii+330, 66 pl., 211 figs. Princeton U. P., Princeton, 1942. [162]

This is a valuable book on Buddhist architecture. Deals with the evolution of Buddhist buildings from their earliest days in China until their introduction to Japan.

Mukerjee (Radha Kamal)—*The Social Values of Buddhism*. *M-B.* 50, pp. 152-156. [163]

Munshi (D. C.)—*Spread of Buddhism in Gujarat*. See No. 1074.

Mutsuddi (Umesh Chandra)—*Buddhism in India*. *M-B.* 50, pp. 108-110. [164]

Padhye (K. A.)—*The Warkari Sect of the Deccan: An*

Off-shoot of the Mahayana Buddhism. *M-B.* 50, pp. 28-31. [165]

Prem (Sri Krishna)—*Vijnanavada*. *RPR.* XI, Pt. 3, pp. 51-68. [166]

The *Vijnanavada* or *Yogachara* school of Buddhist philosophy, as developed by the teachers *Asanga* and *Vasubandhu*, stands midway between the pluralist realism of the *Sarastivadin* and the Monism of *Nagarjuna's* *Madhyamika* or *Shunyavada* school. In this respect its position is somewhat analogous to that of the *Sankhya-Yoga* system, which stands in a similar manner between the pluralism of the *Nyaya-Vaisheshika* and the monism of the *Vedanta*. Like the *Sankhya* it stresses the first of grades of experience to be mastered by yoga, but, unlike the *Sankhya*, it is not dualistic and for this reason the transition from *Vijnanavada* to *Shunyavada* is easier than that from *Sankhya* to *Vedanta*. *Asanga*, in fact, wrote standard treatises from both points of view. Radically idealistic, it is not really, as something stated, a subjective idealism. As a middle path it makes an appeal to many to whom the more transcendent *Shunyavada* seems mere nihilism.

Premananda (Swami)—*The Path of the Eternal Law, Dhammapada*. Translated from the Pali text into English. Self-Realisation Fellowship, Washington, D.C., 1942. [167]

Rao (T. Bhujanga)—[*Early Buddhist Jurisprudence (Teravada Vinaya Law)*], by Miss Durga N. Bhagavat, (Poona, 1939). See *ABIH*, II, No. 242. [168]

"As pointed by Mr. C. H. S. Ward in his book *Outlines of Buddhism* (p. 114.) 'there was no central authority, either individual or Church court, to enforce the law and maintain discipline'. Further, the highest penalty in the *Ninaya* is expulsion from the *Sangha*. It is therefore possible to overestimate the importance of the *Vinaya* Laws from the point of view of jurisprudence. But now-a-days jurisprudence easily widens out into the subjects of sociology and cultural anthropology. Miss Bhagavat's little book is practically a compendium of the laws governing the ascetics of *Sangha*.—*TQ.* xiv, pp. 223.

Rhys Davids, Ed.—*Sacred Books of the Buddhists*, Vol. XII. *The Minor Anthologies*, Part IV, *Vimāna Vatthu*: Stories of the Mansions, and *Peta Vatthu*: Stories of the Departed. Translated by Jean Kennedy and Henry

S. Gehman respectively. pp. xviii+250. Luzac, London, 1942. [169]

Translations of the two concluding texts of the Pali Sutta Pitaka by two American scholars, Dr. Gehman and Mrs. Kennedy. The translations are not quite correct, specially the complicated text of the *Vimana Vatthu*.

"In the editor's Introduction there is a good deal which is open to doubt, such as the speculation about the general character and the time of this collection".—*W. Stede, BSOS, XI, p. 232.*

"For a long time these two books of the Pali Canon remained untranslated into English. Dr. B. C. Law in his 'Heaven and Hell in Buddhist Perspective' (1925) and 'The Buddhist Conception of spirits' (1936) has made use of these books and their commentaries and presented a very readable summary. Now a longfelt want has been removed by the publication of this translation in 250 pages. The translators have acquitted themselves creditably and their translations will be of great use to scholars and students alike. In the book of Spirits, the ghost in simple fashion tells his case to a monk who then informs the Buddha. We know that a spirit could be released from the purgatory by the devotion of friends and the concomitant transfer of merit. A spirit may through supererogation be reborn in heaven. Existence in heaven is not permanent and by no means implies the end of the successive rebirths. It is undoubtedly a serious blomish in the working out of the law of cause and effect. The translator has discussed in the introduction to the *Vimanavatthu* the question of the date of the composition of this work. He seems to have accepted Dr. Law's date. (B. C. Law, *History of Pali Literature*). The translation on the whole is quite readable and this book can be safely recommended to those interested in the topics of heaven and hell".—*D. Guha, IC, X, p. 83.*

Rhys Davids—The Man and the Word. *AP. XIII*, pp. 535-540. [170]

Makes some interesting points in this posthumous article in examining the development of certain Buddhistic concepts.

— **Gospels.** *RPR. XI*, Pt. 1, pp. 5-12. [171]

Brings forward more living and more positive appreciation of the teaching of the Buddha.

Sarcar (Dinesh Chandra)—Entry of Buddhism in China. *M-B. 50*, pp. 188-192. [172]

Sarkar (Guru Das)—Some Aspects of Buddhist Art and Culture (Mainly Mahayana). *CR.* 83, pp. 165-173. [173]

Sarkar (Mohendra Nath)—The Spirit of Buddhism. *M-B.* 50, pp. 168-172. [174]

Sarma (Naga Raja)—[Wayfarer's Words, Vol. II], by Mrs. Rhys Davids, (London, 1941) See *ABIII.* IV, No. 217. [175]

"The second volume contains 20 chapters or sections. I would invite special attention to the discussion entitled 'wherein I differ' in which she claims that here is a view truer than what the Buddhists now teach' or 'books about Buddhism tell you'. Who will win in the long run? Authors of old books? Or Mrs. Rhys Davids and those who think with her? Readers can easily guess the answer".—*NIA.* V, p. 95.

Sastri (K. A. Nilakanta)—Buddhism in South India. *M-B.* 50, pp. 157-167. [176]

Sastri (N. Aiyaswami) *Tr. Ālambanaparīkṣā and Vṛtti* by Dīñnāga. With English Translation, Tibetan Text, etc. Adyar Library Series No. 32. 8½"×5½", pp. xxiii+124. The Adyar Library, Adyar, (Madras), 1942. [177]

"The present book belongs to the Yogācāra school of Buddhism. The main pivot upon which the doctrine of this particular school revolves is that consciousness alone is true and the object which appears to come within the fold of perception is but an aspect of consciousness. When the force called *Vāsanā* gets matured consciousness is transformed into a form of object. This object has got no separate existence apart from consciousness.

The credit of Mr. Sastri is manifold. He has edited the book with utmost care. He has translated the text along with its *Vṛtti* and the commentary on it. The translation is characteristically lucid and enlightening and it reflects his profound grasp of Buddhist schools of thought. He deserves fully the credit of having done a yeoman's service through this translation where abstruse passages have been dealt with ease and care. He has offered good suggestions for amendment in some obscure lines, which deserve special notice. The value of this book has been enhanced to a considerable degree by the addition of foot notes, appendices and indexes which are of great help to the students of research".

—*S. Bhattacharya, JBHU. VII. Pt. 2, p. 220.*

"The very title of the treatise would reveal the nature of enquiry taken up by the author. Dinnāga proceeds with a critical examination of the standpoint of the realists or positivists such as the Vaibhasikas and others who believe in the reality of the objective world and challenges the validity of their arguments. He then tries to establish his own view that the *Alambana*, i. e., the object of consciousness alone appears as Subject and Object. This view was originally propounded by his predecessors Asanga and Vasubandhu, the staunch advocates of the Yogacara school of Buddhism. It was, however, left to Dinnāga, the father of mediaeval Indian Logic and the author of the *Pramana samuccaya* to give the dogma its fullfledged form on a logical basis. This theory naturally met with a very strong opposition from the orthodox school of thought".—*V. A. Gadgil, JBBRAS, 19, pp. 83-84.*

"The *Alambanapaika* is a small treatise consisting of eight verses (*karikas*) and brief explicatory notes in Sanskrit by Acarya Dinnāga, the father of mediaeval Indian Logic. The position taken by him is analogous to that of his predecessors, Asanga and Vasubandhu, namely, that *alambana* the apparent object of consciousness, is unreal and that consciousness alone is real".—

Yadantarjneyarupam tu Bahirvadavubhasate

"The importance of this little treatise can be judged from the fact that great exponents of Hinduism like Kumarila and Śaṅkara thought it imperative to meet the arguments advanced by Dinnāga by their own counter-arguments".—*D. B. Sastri, JBORS. XXVIII, p. 485.*

Sen (Siva Narayana)—*Buddha and Evolution of Buddhism.* *TMR.* LXXII, pp. 473-477, 11 illus. [178]

A short life sketch of Buddha and the diffusion of Buddhism.

Soni (R. L.)—*The Buddhist Psychology.* *M-B.* 50, pp. 95-98. [179]

Soper (Alexander C.)—*The Evolution of Buddhist Architecture in Japan.* Princeton Monographs in Art and Archaeology, quarto series No. 345. 11 $\frac{1}{4}$ " \times 8 $\frac{1}{2}$ " pp. 345, 211 illus. Princeton U. P. Princeton, 1942. [180]

Presents in both readable and scholarly form the evolution of Buddhist architecture in China and its later introduction into Japan down to the end of 19th century. The author, with his knowledge of Chinese and Japanese literature, his years of study

in Japan and his training as a historian of art, has for the first time explained and interpreted Eastern architectural ideas, terminology and development by going back to the sources.

Stede (W.)—[The Debates Commentary (Kathavatthuppa-karana-Atthakatha)]. *Trans.* by Bimala Churn Law. (London, 1940). See *ABHIH.* III, No. 273. [181]

"...As regards the English spelling of the Pali word 'arahant', Dr. Law wavers between *arahan* and *arahant*. Dr. Law was hampered in his task by the imperfect constitution of the text of the Commentary, which was one of the earliest P. T. S. publication (1889, by Minayeff), when Pali studies were only in their beginnings, and the readings are often doubtful and sometimes wrong. Our author has improved on some (e. g., p. 32 *vacanti* for *puccanti*), but a good many are still faulty, as e.g., *thetva* on p. 34, rendered as 'taking his stand on', but which should with better sense be amended to *bodhetva*". *BSOS. X, Pt. 4, pp. 1028-1029.*

— [The Book of the Discipline (Vinaya-Pitaka) Vol. II]. Translated by J. B. Horner (London 1940), See *ABHIH.* III, No. 260. [182]

"*The Book of the Discipline* is important because it gives us in plain and often crude and outspoken language, a picture of the early Buddhist monastic institutions, of the habits of the members of the order, both male and female, and of the discipline established through tradition and exemplified by notorious cases in order to keep the life of the 'Brethren' and 'Sisters' on decent lines, so as to ensure the possibility of these 'seekers of the truth in seclusion' reaching a stage of life which was proclaimed by the Founder to be one of 'worthiness' (Arahantship)... The translation (more than a mere rendering of words) is in every way excellent and scholarly. It is accompanied by copious and helpful footnotes and by a comprehensive index of subject-matter, of proper names and Pali words".—*BSOS. X, Pt. 4, p. 1029.*

Vajira (Sister)—Buddhist Women of Fame: Mahāpajāpatī Gotamī; Bhadda Kaccānī, and Sanghamittā Therī. *M-B.* 50, pp. 34-39. [183]

— Sutta-nipāta, Part II. Cūḷavagga Suttas 13-26. Romanised text, pp. 195-201. Saranath, 1942. [184]

One of the oldest canonical books of the Buddhists.

/ajiranana (P.)—Philosophy of Buddhism and its Message to the World. *MB.* 50, pp. 1-4. [185]

/aradachari (K.C.)—Buddhist and Yoga Psychology. *JSVOL.* III, pp. 77-85. [186]

Christianity.

Anderson (Emma Dean)—In the shadow of the Himalayas: A Historical Narrative of the missions of the United Presbyterian church of North America as conducted in the Punjab, India, 1855-1940. The United Presbyterian Board of Foreign Missions, Philadelphia; The Women's General Missionary Society, Pittsburg, 1942. [187]

Bandel—Historical Sketch Relating to the Bandel Church with illustrated Guide. 8½"×5½", pp. 21. Catholic Orphan Press, Calcutta, 1942. [188]

Practically a reprint of *Historical Facts Relating to the Augustinian Convent of Bandel, Hooghly* (Calcutta, 1911), by M. V. Rodrigues, to which is added a guide. Gives a brief sketch of the Portuguese in Bengal and particularly Bandel. The exact date when the Portuguese first established themselves in Bandel is not known. But it is generally admitted by most historians they first came in Bengal in 1537.

For detailed history see:-

J. J. A. Campos—*History of the Portuguese in Bengal* (Butterworth & Co., Calcutta, 1919)

J. J. A. Campos—*History of the Bandel Convent and Church*, (Catholic Orphan Press, Calcutta, 1922)

Birney (William S.)—School Chapel of St. Thomas, now the Parish Church of St. Thomas, Calcutta. *BPP.* LXII, pp. 24-53. [189]

Gives a complete history and details of expenses of the chapel from its foundation.

Bower (Marian Bishop)—Buds and Blossoms. The American Council of the Ramabai Mukti Mission, Philadelphia, 1941. [190]

DeWald (Earnest T.)—Codex Vaticanus Graecus 1927.

Illustrations in the Manuscripts of the Septuagint Series Part 1. 15"×12", pp. 68, 73 pl. Princeton U. P., Princeton, 1941. [191]

The first five volumes will contain collotype reproduction of all the miniatures in the manuscripts of the Greek Old Testament, together with descriptions of both manuscripts and the pictures. The sixth volume will deal with the history of the illustration of the various Old Testament books, and will be illustrated with plates of collateral material.

De Wald (Ernest T.)—Codex Vaticanus 752. Illustrations in the Manuscripts of the Septuagint Series Part 2. 15"×12", pp. 70, 58 pl. Princeton U. P., Princeton, 1942. [192]

George (S. K.)—The Last Days of Jesus. *IR.* 43, pp. 651-656. [193]

Hayes (Ernest V.)—Jesus Christ: Glimpses of his Life and Mission. *AP.* XIII, pp. 3-5; 71-73; 122-125; 170-173; 211-214; 268-271; 311-314; 361-364. [194]

Morey (Charles Rufus)—Early Christian Art: An outline of the Evolution of Style and Iconography in Sculpture and Painting from Antiquity to the Eighth Century. 11½"×8½", pp. ix+282, 210 illus. Princeton U. P., Princeton 1942. [195]

"... intensive yet comprehensive critical integration of his findings and of those of many other scholars dealing with the problems of the reconstruction of Early Christian art... In discussing the evolution of the last phase of the Neo-attic style Morey repeats an earlier idea that the 'Oriental' compositions, for the frontality of the figures, and for the decoration of the Sidamara sarcophagi as well as for the 'Oriental' paintings in the temple of the Palmyrene Gods at Dura. He admits that frontality was realized both in the East and the West but that the eastern phase had the advantage of an 'age-old tradition of decorative design' which was absent in the West... The appearance of 'Constantinopolitan' style in Ravenna and the Syro-Palestinian in Rome, which completes Morey's discussion of the art of the 'Asiatic East' is but the beginning of the increasingly strong influence of East Christian art upon that of the West and is considered at length in the next three chapters".— *Dimitris Tsoulos, AJA*, 47, pp. 144-147.

- Perera (S. G.)**—Life of Father Jacome Goncalvez. pp. 150.
De Nobili Press, Madura, 1942. [196]

"Father Jacome's Oratorian spirit, his extensive travels, his debates with heretics, and the qualities he showed in administrative posts, reveal the apostolic wealth to be found in the Goan clergy. His literary works which are listed and described in an appendix bear witness to his talent and unceasing activity. His life should prove an inspiration to all apostles; it impressively anticipated Leo XIII's hopes that India's sons should be the ministers of her salvation".—*A. Lahuri, NR. XVI, p. 88.*

- Robinson (G. L.)**—The Bearing of Archaeology on the Old Testament. pp. 200, American Tract Society, New York, 1942. [197]

- Ruthnaswami (M.)**—The Jesuits in India. 7"×4½", pp. 16,
The Catholic Truth Society of India, Trichnopoly, 1940. [198]

The year 1940 being the four-hundredth anniversary of the official recognition of the Jesuit order, the author surveys the extent and estimates the value of the Jesuits in and for India.

- Woodruff (Helen)**—The Index of Christian Art at Princeton University: A Handbook. Foreword by Charles Rufus Morey. pp. ix+83, 5 illus. Princeton U. P., Princeton, 1942. [199]

The Index is a catalogue of 261,000 cards comprising the subject file and 50,000 photographs which constitute the Monument file. In the Subject file appear descriptions of objects, figures, and scenes found in published and unpublished works of art up to 1400 A. D., as well as a complete bibliography dealing with the objects described. In so far as the Index is practically complete with reference to objects dating before the eighth century, its value to Early Christian scholarship is inestimable and its files indispensable. It is an instrument nearest to a statistical record of early Christian Art.—*Dimitrie Tselos, AJA, 47, p. 140.*

- Zernov, (Nicolas)**—The Church of the Eastern Christians. 7½"×5", pp. 114. Society for Promoting Christian Knowledge, London, 1942. [200]

"It is a description of the Eastern Church by one of its members who has lived among Western Christians for some years and which divide and the similarities which unite the two main

streams of the Christian tradition.....Gives a popular account of the two Churches in which the differences are certainly not understood".—*J. W. Crowfoot, JRAS, 1943, p. 261.*

Dynastic

Chalukyas

Dave (M. C.)—History of Chalukya Dynasty (Gujarati text), *FGSTM*. VI, pp. 491-510; VII, pp. 37-57; 280-296. [201

Delhi Sultanate

Qureshi (I. H.)—The Administration of the Sultanate of Delhi. 8"×5", pp. xvi+288, 2 maps, 1 plate. Ashraf, Lahore, 1942. [202

"This book is the first detailed description of the administration of the Sultanate of Delhi. It describes the various institutions and discusses their origin, functions and importance. The work is based on a thorough examination of original sources and is a scientific and scholarly exposition of the subject. An examination of the table of contents will show that no aspect of the government of the sultans has been ignored". — *SOA. LIII, p. 94.*

"... the book is a very successful study not merely in point of its material gathered with considerable research but also for the lucid, logical, and critical manner in which it is presented." — *JUPHS. XVI, p. 240.*

"... Altogether the book is a careful study of what the author rightly calls the cultural glory of Delhi, of which stone and mortar reveal but little. The various items of appendix matter, some of which go deeply into minute and controversial subjects are very useful additions to the book; particular mention should be made of the Select Bibliography which is equally elaborate and exhaustive and has been commented upon in brief, but pregnant, compass in the introduction. The breadth of view characterising the treatment of the government system and the achievements of the Sultanate is specially commendable".— *C. C. Srinivasacharyar, JIH. XXI, p. 242.*

Roy (N. B.)—Jajnanar Expedition of Sultan Firuz Shah: English Translation and Text of an Extract from 'Strat-i-Firuz Shahi' *JRASBL*. VIII, pp. 57-98. [203

Guptas

Mookerjee (Dhirendra Nath)--The Genealogy and Chronology of the Early Guptas. *JIH.* XXI, pp. 34-56. [204]

Mookerji (Radha Kumud)--Character of Samudragupta from his Inscriptions and Coins. *IC.* IX, Pts. 2-3, pp. 177-179. [205]

The author sees in the inscriptions and coins of Samudragupta, his many-sided genius and character: as ruler, as conqueror, as a warrior, as a philanthropist, as superman and as poet. And brings together the many epithets applied to him in inscriptions and on coins, which point to the many sides of his complex character and personality.

Kuṣāṇas

Bailey (H. W.)--Kaniska. *JRAS*, 1942. p. 250. [206]

Puri (Baijnath)--The Term Kuṣa or Kuṣāṇa. *JIH.* XXI, pp. 57-59. [207]

Considers whether the term Kuṣāṇa is the adjective of Kuṣa which according to Baron A. Von Stael Holstein (*JRAS*, 1914) was the name of the family to which Kaniska and others belonged or Kuṣāṇa itself was the name of that family, and takes note of the different forms which the family name assumes in inscriptions, coins or elsewhere. Concludes that the name of the family was Kuṣāṇa and not Kuṣa.

Mauryas

Jagan Nath--Some Historical Illusions. *JIH.* XXI, pp. 155-172. [208]

In the *JIH.* XX, Mr. Dhirendranath, has, according to the author, misinterpreted certain evidence in article Chandragupta and Bhadrabahu; The author examines some of the misinterpreted points.

Sastri (K. A. Nilkanta)--Āśoka Notes. *JGJRI.* I, Pt. 1, pp. 95-117. [209]

(1) Discusses the import of the sentence towards the end of the First Minor Rock Edict. (2) Was Āśoka a monk and monarch

at the same time and for the whole time of his reign after the events recorded in the opening section of *Minor Rock Edicts*. (3) The story of Kupaia and Tisyarakaita, says the author, is a legend and not historical. (4) *Asoka and Ceylon*.

Mughals

Achilles (Meersman)—Akbar and the Christians. *JSHS*, IV, pp. 153-154. [210]

A short paper giving the real reason why Akbar was attracted to Christianity.

Ahmad (Mohd. Aziz)—"Dastur-ul-Amal" of Jawahar Mai Baikus (1144 A. H.). In No. 1007, pp. 121-125. [211]

The *Dastur-ul-Amal* as the word signifies means such "Rules of Procedure" as are adopted in the method of administration. The *Dastur* is not only a reliable record of the administrative machinery of the government, but also deals with the system of land revenue and occasionally the political problems of the City. The author examines one of the MS. of *Dastur-ul-Amal* from the Subhanullah Oriental Library, Muslim University, Aligarh.

Aziz (Abdul)—The Imperial Treasury of the Indian Mughals: The Mughal Indian Court and its Institutions. 7" x 4½", pp. xix+572. Pub: the author, Lahore, 1942. [212]

"The author's abundant sympathy with his subject, controlled by his critical capacity, has given this narrative the rare quality which is found only in the very best histories of the period. He has brought to task all the qualities which are indispensable in historian, sound judgement, care and caution, thorough study of data, and lucid and elegant style. His extensive reading of the original authorities of the first rank, with judicious use of contemporary paintings, and other illustrative materials has enabled him to give the reader a vivid and lifelike picture of the Mughal times. A very successful attempt has been made to visualise precious stones, jewels, gems, diamonds, rubies, emeralds, pearls, etc., of the Mughal times. Stirring scenes of Mughal court jewellery and treasury are reproduced before the reader, and the glory of the Mughal past lives again."

"In this book, which forms the second volume of a series on the Mughal Court and its institutions, Mr. Abdul Aziz has a decidedly attractive subject. The wealth of the emperors was proverbial in England in Milton's time; various European travellers

have, from early days, given more or less detailed account of its character, but no systematic modern survey of the subject has hitherto been attempted.

In this carefully documented study the whole field is surveyed, from the time of Babur, the first emperor, to the invasion of Nadir Shah in 1739, the cash treasury and the jewel treasury being separately treated. The book is anything but a dry catalogue though the text is literally supplemented by statistics and comparative tables. We have, apart from copious extracts from the chronicles, accounts of the lore attaching to different kinds of jewels, descriptions of the method of cutting diamonds, comparisons of such celebrated stones as the Koh-i-noor with other famous rivals in various parts of the world, with many picturesque sidelights on the history of the hundred years and on the impressive pageantry of the most splendid courts of Asia-

Mr. Abdul Aziz has taken infinite trouble over collecting his data and forming his conclusions, and his book should not only appeal to academic circles but should also interest a wider range of readers".—*LOL. LIV*, p. 60.

Also see S.A. Shero *J.B.R.S.* XXIV pp. 226-229.

Bhattachali (N.K.)—Early Days of Mughal Rule in Dacca. *IsC.* XVI, pp. 393-403. [213]

Billimoria (N. M.)—Emperor Akbar and the Zoroastrians *JHSH.* IV, pp. 145-152. [214]

Explains Akbar's religious policy, Meherje Rana's visit to Akbar's Court, and Akbar's help and grants given to Parsis.

— Religious Opinion of Emperor Akbar. *JHSH.* IV, pp. 155-161. [215]

A broad review of Akbar's religious policy.

Bora (Debendranath)—A Short Sketch of the North East Frontier Policy of the Great Mughals. *JARS.* IX, pp. 78-84. [216]

Burn (R.)—[Humāyūn Bādshāh], by S. K. Banerji. Vol. II. (Lucknow 1941). See *ABIII.* IV, No. 270. [217]

"Where Dr. Banerji differs from Erskine in his judgments he does not always convince, for example, in rejecting the views that Humāyūn deserted his post in Badshan during Babur's lifetime, and that later he wasted months in Gaur through sloth and love of ease. His argument that Kamran's coinage shows he had

no aims at encroaching on Humāyūn's sovereignty in India is based on a faulty description of the actual coins, and omits a reference to the unique dirham of Kabul which bears the name of both brothers and was probably struck in 955 during their temporary reconciliation".—*JRAS*, 1942, pp. 144-145.

Chanda (Ramaprasad)—The Indian Union: The Mughal Empire and the Maratha State. *TMH*. LXXII, pp. 52-56. [218]

The four great Mughals not only built up a great empire that ultimately embraced the whole of India, but also created a great Indian Union that emerged from the background as the empire gradually fell to pieces. The first independent power that acceded to the union after the beginning of the breakup of the Mughal empire was the Maratha State. The author narrates the episode.

Divanji (Prahlaḍ C.)—Three Gujarati Legal Documents of the Mughal Period. *JGRS*. IV, pp. 18-20, 1 pl. [219]

One is a mortgage-deed and the other is a sale deed. In author's opinion these two documents are of importance from more than one standpoint. They contain evidence of a number of events of historical importance.

Gode (P. K.)—[Humāyūn Bādshah], Vol. II, by S. K. Banerji (Lucknow, 1941). See *ABHIH*. IV. No. 270 [220]

"...based on contemporary sources and deals with Humāyūn's administration, campaigns, and travels between A.D. 1540 and 1556. During this period he appears not as ruler of territory but as a fugitive fleeing through Punjab, Sind, Rajputana and Qandahar to Iran and then returning to Delhi and Agra in A.D. 1555 only to die of an accident on 28th January, 1556. The volume is divided into 20 chapters, out of which the first fifteen describe the political career of Humāyūn while the remaining five discuss general topics like the prominent women of Humāyūn's time, Babur's family and the accomplishments of his sons, Prince Akbar under Humāyūn's tutelage, institutions and monuments of Humāyūn's time. According to the author's estimate of Humāyūn he was superior to his brothers both in private and public virtues but was unfit to act as a bold leader and failed to initiate far-reaching reform. He showed a unique tolerance towards his non-Muslim subjects and possessed a cultured outlook with high poetic talents". — *NIA*. V, P. 256.

Goetz (H.)—Notes on the the Siege of Purandhar by Maharaja Jai Singh. *PO*. VII, pp. 181-186. [221]

The siege of Purandhar by the Mughals in A.D. 1665, under the personal command of the viceroy of the Deccan Maharaja Jai Singh I, Mirza-Raja of Amber-Jaipur, has been one of the classical sieges of India. For not only was it the prelude to Shivaji's famous visit to Agra in 1666, with all its far-reaching consequences for the history of India, but it was also the first major clash between the overwhelming power of the Grand Mughals, with all its traditional prestige, and the daring enterprise of the young Maratha kingdom of Shivaji, revealing all the military virtues and defects of both parties. The Marathas surrendered, the cause being insufficiency of water. "Without the rains the murderous thirst and with the break of the rains disease and starvation", says the author, had to surrender, and even the last days between truce and peace must have been terrible".

Habibullah (A. B. M.)—[*Humāyūn Bādshāh*], by S. K. Banerji, (Lucknow 1941). See *ABHI*. IV, No. 270 [222]

"...The latter part of the book deals with a variety of interesting topics. A discussion on Akbar's childhood brings to light what I believe has not been properly stressed, namely his indebtedness to the tradition of culture and liberalism created by his father and grandfather... The book contains a vast amount of interesting though in many places, irrelevant details and has probably been hurriedly written".—*IHQ*. XVIII, pp. 285-286.

Joshi (V. C.)—East India Company and the Mughal Authorities During Jahangir's Reign. See No. 246.

Narain (Brij) and Sharma (Sri Ram)—A Contemporary Dutch Chronicle of Mughal India. *JBORS*. XXVIII, pp. 121-151. [223]

Nirmaldas (Sobhraj)—A Short Sketch of Jalaluddeen Muhammad Akbar. *JHSH*. IV, pp. 162-183. [224]

Pawar (A. G.)—The Death of Aurangzeb and After. In No. 1007, pp. 386-340. [225]

Qureshi (I. H.)—The Parganah Officials under Akbar. *IsO*. XVI, pp. 87-93. [226]

Roy Chaudhury (M. L.)—Jahangir's Farman of 1613 A.D. In No. 1007, pp. 188-196. [227]

Srinivasachari (C. S.)—[The Din-I-Ilahi of the Religion of

Akbar], by Makhanlal Roychoudhury, (Calcutta, 1941),
See *ABHI*. IV. No. 280 [228]

"This thesis on a most important theme is planned on a very intensive and comprehensive scale. It endeavours to probe into the inner strands of the great religious upheaval that marked the age of Akbar as they manifested themselves not only in India, but in other parts of Asia. The work shows how in the genesis of the *Din-i-Ilahi*, the Central Asian forces stretching back into early Mongol culture wound their course through the Semiticism of Arabia, filtered through the Monism of Iran and were ultimately Aryanised by the touch of Hinduism. The time at which Akbar's stage was to be set was marked by a spirit of Eclecticism prepared by Hindu Saints and Muslim Sufies and by other forces of liberal Islam".—*JIH*. XXI, p. 128.

Paramāras

Ganguly, (D. C.)—The Paramāra Udayāditya. *IHQ*. XVIII, pp. 266-268. [229]

A short note on the genealogy of the Paramāras.

Mirashi (V. V.)—Dongargaon Stone Inscription of the time of Jagadeva; Saka 1034. See No. 352.

Rāstrakūṭas and Silaharas

Ayyar (A. S. Ramanatha)—A Note on the Dates of Three Rashtrakūṭa Kings. *EI*. XXVI, Pt. 4, pp. 161-165. [230]

The three kings are: Indra III (A. D. 915-67), Govinda IV (A. D. 930-34) and Krishna III (A. D. 939-67).

Moraes (George M.)—The Hamjamana of the Silahara Records. *JBORS*. XXVIII, pp. 307-318. [231]

Identifies Hamjamana mentioned in Silahara records with Anjuna in Goa.

Sharma (Dasharatha)—An Important Verse from the Sanjan Plate of Amoghavarsa I. See No. 361.

Vākātakas

Bhandarkar (D. R.)—Break (?) In the Genealogy of Vākātaka

Pravarasena II *IC. IX*, Pts. 2-3, pp. 175-177. [232]

Discusses briefly the construction of the inscription of what is known as the Bāsim copperplates.

Krishnan (A. N.)—Vākāṭaka Inscription in Cave XVI at Ajanta. See No. 349.

Mirashi (V. V.)—Bāsim Plates of Vākāṭaka Vindhyaśakti II. See No. 351.

Sircar (Dines Chandra)—A Note on the Bāsim Copper-Plate Inscription of Vākāṭaka Vindhyaśakti II. See No. 351

Tughluqs

Banerji (S. K.)—Firuz Tughluq as seen in his Monuments and Coins. *CR.* 85, pp. 102-113. [233]

Miscellaneous

Ayyar (A. S. Ramnatha)—Two Records of Parāntaka I, From Takkōlam. *II. XXVI*, Pt. 5, pp. 230-235. [234]

The records are dated the 31st year of Madirakonda Parakramavarman, and they register two gifts of 80 *kaṇṇṇu* each made by the daughter of Śolaperumanaidgaḷ, who is also further described as the *Mahadeviyār* (queen) of Govinda-Vallavarāyār. Her personal name is mentioned as Viramadeviyār. The records are important in that they mention Govinda-Vallavarāyār as the son-in-law of Parāntaka I. This Govinda-Vallavarāyār is identified here as the Rashtrakūṭa king Govinda IV.

Rajkhowa (S. C.)—Ahom Kingship. *JARS. IX*, pp. 31-40. [235]

The Ahoms are a Shan tribe who crossed the Patkai range to the south east of Assam in the early years of 13th century, and after subduing the Morās and the Borāhis, they occupied the foot of the hills; they conquered the Chutiyas and the Kacharis, and extended their power over the whole of the Brahmaputra valley. The author here brings to light an interesting and important aspect of the Ahom administration.

Rath (P. C.)—History of the Chauhāns from the Jayachandrikā of Prahlād Dubey. *JBORS. XXVIII*, pp. 455-467. [236]

- Ravi Varma (R.)**—History of the Ceras from the Earliest Times to 1500 A.D. *JMU*, XIV, Pt. 1, pp. 1-30 (at the end of the Journal). [237]

East India Company.

- Banerjee (D. N.)**—Had the Mayor's Courts (Established in India by the Royal Charter of 24th September, 1726), any criminal Jurisdiction? In No. 1007, pp. 76-81. [238]

Determines with the help of relevant official documents, whether the Mayor's Courts established at Madras, Bombay and Calcutta by the Charter of Justice granted to East India Company by King George I, had any criminal jurisdiction. He finds they had not.

- Bhatnagar (O. P.)**—A few Letters of Lord William Bentinck. In No. 1007, pp. 114-115. [239]

- Chatterji (Nandlal)**—Clive and Illicit Arms Traffic. In No. 1007 pp. 99-100. [240]

- De, (J. C.)**—The Earliest Phases of the Company's Indigo Trade. *IHQ*. XVIII, pp. 137-155. [241]

- The Areca-Nut Trade and the East India Company (1600-1661) *NIA*. V, pp. 201-209. [242]

- The East India Company's Trade in Arecanuts (1600 to 1661) and the Seizure of Mir Jamla's Ship. *IC*. IX. Pts. 2-3, pp. 159-173. [243]

Gives some historical notes of the importance of arecanut trade in India, and how the East India Company obtained it through the usual commercial channels, but also on a few occasions by privateering.

- Ghosal (A. K.)**—Constitutional Relation Between the Court of Directors and the Board of Control with Special reference to the Dispute over Fort William College. *IJPS*. IV, pp. 170-182. [244]

Gupta (Pratul C.)—Sir John Law's Services at Bithur 1818-25. *NIA*. V, pp. 97-106. [245]

During the Maratha War in 1813, Sir John Law acted as Sir John Malcolm's aide-de-camp and succeeded in bringing about the surrender of the Peshwa. He was next appointed the Commissioner with the ex-Peshwa at Bithur which post he held till 1825. When the Peshwa submitted to the English in July 1818, he asked Malcolm to permit John Law to accompany him to the North. Accordingly Law was ordered to escort Baji Rao to the place of his future residence. The author narrates the story of Sir John Law's services.

Joshi (V. C.)—East India Company and the Mughal Authorities During Jehangir's Reign. *JIH*. XXI, pp. 2-22. [246]

Menon (P. K. Karunnakara)—A Short Account of the Tellicherry Settlement. *JMU*. XIV, Pt. 2, pp. 189-250. [247]

Sinha (A. N.)—A Study in Some Early British Sanads Relating to Jungleterry. In No. 1007, pp. 209-225. [248]

Tamaskar (B. G.)—The Dharangaon Factory and Shivaji. *QJMS*. XXXIII, pp. 125-132. [249]

A factory of the East India Company at Dharangaon to the south of Burhanpur and the Tapti river was plundered by Shivaji's forces once in 1675 and again in 1678 without any order from their chief. Though friendly with these English factors, Shivaji disowned responsibility for the offence committed by his men and declined to make good the loss sustained by the Company,

— The Carwar Factory and Shivaji. *PO*. VI, pp. 217-229; VII, pp. 109-118; 165-176. [250]

Economics

Agarwal (Amar Narain)—Gramina Arthashastra aur Sahakarita, (Hindi text). pp. 387. Rai Sahim Dayal Agarawala, Allahabad, 1942. [251]

Introductory study of Rural Economics and Co-operations, within the framework of the syllabus drawn up by the U. P. Board of

Education.

Ahmed (Kazi)—Settlement in the Irrigated Area of Recent Colonization in the Indo-Gangetic Plain. *ICJ*. XVII, Pt. 3, pp. 183-199. [252]

Awasthi (Bhagwandas)—*Arth-Shastra ke Mul Siddant*. (Hindi text), pp. 439. Hindustan Academy, Allahabad, 1942. [253]

An attempt to acquaint the Hindi-reading public with the basic principles of economics.

Gadgil (D. R.)—The Industrial Evolution of India in Recent Times. 8½"×5½", pp. 368, 7 tables. Oxford U. P., (Indian Branch) 1942. [254]

— Regulation of Wages and other Problems of Industrial Labour in India. Gokhale Institute of Politics and Economics, Poona, 1942. [255]

A partly theoretical and a partly analytical discussion of wage rates and movements as affecting the Indian labour market.

Huth (Hans) and Pugh (Wilma J.)—Talleyrand in America as a Financial Promoter, 1794-98. Unpublished Letters and Memoirs in three volumes. Vol. II Translated and Edited. (Vol. II of the Annual Report of the American Historical Association for the Year 1941) 9"×5½", pp. 181. United States Government Printing Press Office, Washington, 1942. [256]

A new source of material on American business in the 18th century; a manuscript notebook brought to light, in which valuable references on Indian trade are given.

"In his first letters from America, Talleyrand had expressed the belief that American land speculation would be disappointed in their hope that European emigrants and capital would find refuge in American back lands and, in a memoir on an Indian bank written before leaving France, he developed a plan by which the transfer to Europe of the fortunes of Englishmen in India could be used to finance trade with India. In combining these two ideas, India was to be substituted for Europe as a market for American lands, thus providing a means of transferring Anglo-Indian fortunes from India and a means of financing American

trade with India.....Talleyrand's friendship with Lord Landsdowne brought him into contact with liberal opposition leaders, the group to which most of the nabobs belonged. He speaks in his *Memoirs* of meeting Warren Hastings, and he undoubtedly met other less well-known figures like Gring.....His Memoir on an Indian bank in Paris must have been written after the abolition of the monopoly of the French East India Company in april, 1790 and before the measures of the Convention against capital and capitalists rendered such financial ventures in France impracticable.....The problem for India traders then was to secure and make use of this rich resource, by means of which a large share of the India trade could be secured. It was chiefly to transfer these funds that the new French East India Company was organised.....The liquidation of the French Company in 1793 destroyed this resource. At the same time the war began to interfere with the trade of the Dutch and Danish Companies. The 1793 charter of the English company attempted to provide English channels for the transfer of British fortunes to England. To do this it permitted private English trade under license from the company, and provided for the transfer of the company's debt to England by the sale of bills on the London office to the company servants in India".---*Introduction*.

Jathar (G. B.)— and Beri (S. G.)—Indian Economics. A Comprehensive and Critical Survey. Vol. I. Seventh Edition. pp. 544, 1942. Vol. II, 6th Edition, pp. 686, 1941. Oxford U. P. Oxford. [257]

Karve (D. G.)—Population Problem in India: A Regional Approach. *JUB.* XI, Pt. 4, pp. 48-54. [258]

Khanna (R. K.)—India and the New World Order. 8½"×5½" pp. viii+304. Minerva, Lahore, 1942. [259]

The title of the book is misleading for it has nothing to do with plans and projects relating to the new world order. The book apparently was written before the war. The thesis is a simple one. It deals with agriculture, trades and manufactures, Taxation, Finance, and Credit. Communities and Communalism and Education, and on Women of India.

Lakshminarasimhan (S.)—The Theory of Interest. University of Mysore, 1942. [260]

The scheme of the book is simple. The first chapter states the problem, The next eight chapters state and examine the

various non-monetary as well as monetary Theories of Interest. The five chapters thereafter attempt a sort of synthesis by trying to bring out the place of Interest in a socialist community, the real nature of Capital and Interest and the relation between the Rate of Interest and the price level. In the last and concluding chapter is discussed the role of Interest in the present economic system.

Lokanathan (P. S.)—Trends and Prospects of India's Foreign Trade. *JMU*. XIV, Pt. 1, pp. 33-48 [261]

Discusses the situation and concludes: The problem of India's foreign trade is not one of absolute or relative levels, but of reducing its power to injure internal economic life. The development of the vast economic resources within the country must be the dominant objective, and foreign trade should only subserve that main purpose.

Masani (Minu)—*Namadu India (Our India)*. Tamil text. Illustrated by C. H. J. Moorhouse. $7\frac{1}{2}'' \times 5\frac{1}{4}''$, pp. 194. Oxford U. P., (Indian Branch), 1942. [262]

Misra (B. K.)—Indian Provincial Finance: 1919-37. With Special Reference to the United Provinces and with an Additional Chapter on Provincial Finance under the 1935 Constitution. $7\frac{1}{2}'' \times 5''$, pp. 312. diagrams, Oxford U. P. London, 1942. [263]

Provincial Finance in India is a subject of great topical interest, and the facts have not hitherto been collected and presented in convenient form. This book will, therefore, be welcomed by all students of contemporary India.

Mookerji (H. C.)—Economic Distress and the Alienation of the Masses (1914-20). *CR*. 83, pp. 1-28. [264]

Mukerjee (Radhakamal)—The Economic History of India: 1600-1800. *JUPHS*. XIV, Pt. 1, pp. 65-111, 2 pl; XVI, Pt. 1, pp. 153-208, 1 sketch map. [265]

In these two instalments the author deals with the Social Stratification, Industrial Market and Economic decline.

Mukerjee (Radhakamal) and Dey (H. L.)—Economic Problems of Modern India, Vol. II. pp. xxxvii+522. Macmillan, London, 1941. [266]

Demonstrates the quick progress of economic research in India

in recent years.

Vol. I was published in 1939.

Naidu (B. V. Narayanswami) Ed.—The Problem of Rural Credit in the Madras Presidency. Annamalai University Economic Series No. 9. Supplement to *JAU*. XI, Pt. 3, pp. 191-296. [267]

— Indian Trade. Foreword by Sir R. K. S. Chetty. 7½"×4½", pp. xv+270. Annamalai University Economic Series, No. 9. Annamalainagar, 1942. [268]

"...This small book is an effort to initiate the reader into the main problems of India's trade; India's place in world economy, the comparative importance of her internal and external trade, the theoretical problems and their bearings on India's trade as historically surveyed, control of international trade and what we may call India's adventures with trade control methods, at first under the scheme of Imperial Preference (or use a word more fashionable at the Ottawa Debate — 'Reciprocal' Preference) and subsequently with Trade Agreements, ending up with a brief sketch on commercial organisation and intelligence". —M. C. Munshi, *JUB*. XI, p. 157.

Niyogi (J. P.)—The Study of Economics in India. *CR*. 82, pp. 111-127. [269]

Qureshi (I. H.)—The ownership of Agricultural Land During the Muslim Rule in India. *JIH*. XXI, pp. 225-236 [270]

Ramaswamy (T. N.)—The Economic Problems of India. Foreword by Prof. P. A. Wadia. 8½"×5½", pp. xvi+308. New Book Company; Bombay, 1942. [271]

Roy (Robindra Lal)—Bases of Peace in Hindu Political Economy. pp. 166+vi. Pub: Author, Bhagalpur, 1942. [272]

The author's thesis is that 'the economics of freedom was invented in this country and nowhere else and has all the possibilities which it had three thousand years ago'. With an array of quotations the principles of Hindu political economy are explained and contrasted to the capitalistic system of finance subordinated to the city-centres and needs of centralised Brahmanical Societies of Hindus, based according to him on voluntary labour of family units.

- Sastri (N. Sundararama)**—Growth of Population in British India. *NR.* XV, pp. 405-409. [273]
- Shah (Khushal Talaksi) and others**—The Economic Background. Oxford U. P. New York, 1942. [274]
- Trivedi (P. M.)**—Natural Environment and Land-Utilisation in India, *JUB.* XI, Pt. 4, pp. 101-110. [275]
- Venkataramangaiya (M.)**—The Village in the Structure of Local Government. *IJPS.* IV, pp. 330-353. [276]

Education

- Altekar (A. S.)**—The Conception and Ideals of Education in Ancient India. *JBHU.* VI, pp. 115-120. [277]
- Basu (Anathnath)**—The Ideology of Adult Education *CR.* 82, pp. 13-18. [278]
- Adam's Report on the State of Education in Bengal, 1835-1838. pp. lxxvii-578. Calcutta University, 1941. [279]
- The Report of Adam on the state of education in Bengal in the early decade of the last century have been the most authentic source of detailed information on the subject.
- Dutt (Samarajit)**—Secondary Education in Bengal. *TMR.* LXXII, pp. 343-347. [280]
- Froehly (Francis X.)**—A Great Educationist in India. 7½"×4½", pp. 32. *CTS.* Trichinopoly, 1940. [281]
- Biographical sketch of the educationalist, Fr. Bertram was the founder of the Loyola College at Madras.
- Ghosh (N. N.)**—University Education in Ancient India. *M-B.* 50, pp. 111-114. [282]
- Kamat (V. V.)**—Educational Research in the Bombay Presidency. *JGRS.* IV, pp. 30-37. [283]
- Karkhanis (M. K.)**—Shikshak and Shikshan, (Marathi text)

pp. 420, 8th Edn. V. H. Barve, Poona, 1942. [284]
Deals with education.

Karmarkar (A. P.)--Society and Education in Mediaeval
Karnataka. *QJMS*. XXXIII, pp. 38-51. [285]

Khan (Mir Ahmad Ali)--The Indian Educational Policy.
HA. Study No. 3, pp. 45-61. [286]

Mookerji (Radhakumud)--Universities in Ancient India
with special Reference to Ayurvedic Studies. *JUPHS*.
XV, Pt. 1, pp. 13-42. [287]

Sambamurti (P.)--Music in Training Schools. *JMA*. XIII,
pp. 33-43. [288]

Sen (S. N.)--English Education at the end of the 19th
Century. *NR*. XVI, pp. 311-329. [289]

Deals with the voluntary School movement, the Board Schools
in 1870 and the creation of a Dual System, Causes of discontent
in Voluntary Schools, Changing position of voluntary schools, the
Act of 1902, Management of schools, Maintenance of schools,
Provisions of enlargement and transfer of schools, and Education
Committees.

Sufi (G. M. D.)--*Al-Minhaj: Being the Evolution of the
Curriculum in the Muslim Educational Institutions of
India*. pp.xv+238, Ashraf, Lahore, 1942. [290]

Contains besides historical data many useful suggestions for a
reform of the curriculum of schools and universities in India. There
is much to be said in favour of Dr. Sufi's thesis, but every educa-
tionist will not agree with the liberal views that he expresses
concerning worn-out works of old, antiquated philosophy.

Sundaram (V. A.)--Benares Hindu University 1916-1942.
Silver Jubilee Edition. 8½"×5½", Benares Hindu Uni-
versity, 1942. [291]

A comprehensive history of the University.

Yusufuddin (K. M.)--The Aims and Ideals of Modern
Education. *HA*. Study No. 3, pp. 93-101. [292]

Epic

Agrawala (V. S.)—Mahābhārata Notes (Part II continued from *ABORI*, XXI, p. 284). *ABORI*, XXIII, pp. 19-22, 2 pl. [293]

Discusses the verse in the Virāṭa-parvan in which Arjuna as Bhīṣma appears in female disguise wearing ornaments which consisted of a pair of *kundalas* and a pair of beautiful golden bracclets. Discusses also the types of the *kundalas* of different ages.

— An Ancient MS. of Mahābhārata found in Kashmir. (Hindi text). *NPP*, 46, pp. 337-344. [294]

Aiyar (M. S. Ramaswami)—The 'Kamba-Ramayana' Tillana of Kunrakudy Krishnier. (Tamil text). *JMA*, XIII, pp. 80-83. [295]

Akhandanand (Bhikshu)—श्री महाभारत Pt. 1. (Gujarati-Sanskrit text). pp. 800. Pub. Author at Sastu Sahitya Mudranalaya, Ahmedabad, 1942. [296]

Gujarati translation of the Mahābhārata with an introduction discussing several questions relating to the epic.

Banerji-Sastri (A.)—Two Important MSS. Commentaries of the Mahābhārata. *JBORS*, XXVII, pp. 217-223. [297]

Describes two MSS: (1) Nigudha Pada-Bodhini and (2) Mahābhāratārtha-Saṃgraha-Dīpika.

Bhattacharya (Harisatya)—Nirṇāyanas, Pratīnirṇāyanas and Balabhadras. *JA*, VIII, pp. 50-56. [298]

Bidwan (Govinda Das Sharma)—Vidura (Oriya text). pp. 88. Palakimidi, 1912. [299]

Translation from a Telugu work dealing with the life of Vidura of the Mahābhārata epic.

Chakravarti (Chintaharan)—[The Mahābhārata, Fasciculus 11: Aranyakaparva]. Ed. Vishnu S. Sukhtnankar, (Poona, 1941). See *ABHI*, IV, No. 340. [300]

"....As a result of the critical analysis of the text and the collation of the MSS. several passages occurring in the vulgate have been omitted in the edition. Of these special mention may

be made of the section dealing with Arjuna's temptation by Urvashi (Chapter 45-6 of the Bombay edition) and the killing of Naraka and the rescue of earth by Vishnu (chapter 142 of the Bombay edition). These and other long omissions will be given in the form of an appendix in the concluding fasciculus of the parvan while minor omissions of lines and couplets are recorded in footnotes". —*IHQ*. XVIII, p. 181.

Chintamani (T. R.) *Ed.*—Bhagvad-Gītā. With Sarvatobhadra of Rājānaka Rāmakaṇṭha. Sanskrit text. With foreword and introduction in English and Index of Ardhas and Citations. (Madras University Sanskrit Series, No. 14). 10"×6½", pp. lxxxiii+524+46. Madras University, 1942. [301]

De (S. K.)—Some Aspects of the Bhagvad-Gītā. *IC*. IX, Not. 1, pp. 21-35. [302]

Briefly discusses two points in relation to the Bhagavad-Gītā, namely its date and to the process of remodelling of the work. As to the date the writer admits the work as the earliest of all the existing works of devotional character, as it furnishes one of the earliest landmarks in the history of the Indian doctrine of religious devotion. As to the process of remodelling of the work, the writer is of the opinion that the *Gītā* probably suffered from occasional interpretation or that it existed in different recensions; but to maintain that the work is a poor patchwork, or to deny that it is a powerful synthetic expression of a particular trend of religious thought is to miss the essential significance of the poem, as well as to go directly against the testimony of Indian tradition which has always attempted, even from different points of view, a synthetic interpretation of the poem as a whole.

Dixit (V. V.)—Relation of the Epic to the Brāhmaṇa Literature with regard to History and Sociology. *PO*. VI, pp. 17-32; VII, pp. 33-48; 52-64. [303]

Gadgil (V. A.)—[The Mahābhārata, Fascicule II, Aranyaka-parvan], Critically edited by Vishnu S. Sukthankar, with the co-operation of other scholars. (Poona, 1941). See *ABIH*. IV, No. 349. [304]

"The critical edition of two important romantic episodes, namely the Nala episode and the Rāyaśṛṅga langed is, one is happy to note, based on the text which appears to be comparatively the best possible one and therefore leaves little scope for comment".

—*JUB. XI, Pt. 2, p. 153.*

Ghoshal, (U. N.)—[The Rāmāyana Polity], by Miss P. C. Dharma (Madras, 1941), See *ABIH. IV, No. 335.* [305]

"...she has spared no pains in collecting materials from her single source-book and has tried to explain their place in the general scheme of evolution of the Hindu Polity. Nevertheless, we have regretfully to admit our inability to accept much of her interpretation of her source-book as well as of the data collected therefrom. To begin with the chronological setting and significance of the Ramayana, she accepts the exploded theory of an 'Epic Age' (which she further subdivides into Ramayana and Mahabharata periods) intervening between the Vedic and the Buddhistic periods; the Ramayana is in her opinion 'a biographical sketch' (sic) of Rama (p. 1) and is a unique contemporary work (p. 2) dating most probably from 'the 6th to the 8th century B. C.' (sic) (p. 5). Against this alleged extreme antiquity of Valmiki's Epic, it is enough to refer to its metre and diction as well as its historical references to Sakas and Yavanas (I. 55)...many of the conclusions in this work appear to be based on unproved assumptions or at best insufficient evidence".—*JGIS. IX, Pt. 2, pp. 145-146.*

Code (P. K.)—[Rāmāyana of Valmiki: Sundarakāṇḍa], by Vishva-Bandu Shastri, (Lahore, 1940) See *ABIH. IV, No. 347.* [306]

"We have had an occasion to refer to the good work done by the Research Department of the D. A. V. College, Lahore, during the last twenty-five years. The critical edition of the North-West Recension of the *Rāmāyana* is a major undertaking of this Department and the volume before us, which is Vol. V of this well-planned edition augurs a successful completion of the work through peace and war.—*NIA. V, p. 256.*

Iyengar (Masti Venkatesa)—[The Rāmāyana Polity], by Miss P. C. Dharma, (Madras, 1941) See *ABIH. IV, No. 335.* [307]

"...Miss Dharma says that her object in writing the thesis was to depict the political institutions described by Valmiki. As she herself states, the seventh book of the poem is considered spurious by [many and it is possible that a great portion of it is later addition. It would thus appear that references to polity found in that greater part of the Seventh Book cannot be credited to Valmiki. This statement would apply to all such passages in the *Rāmāyana* as tradition holds or careful scholarship

may find good reason to suspect, as interpolations. The author has given the reference to polity 'contained in the *sarg* of Rama's questions on administration to Bharata, which is believed to be an interpolated *sarga*, in an Appendix.....Between the time described by Valmiki and the time of the more considerable of the interpolations, centuries should have passed and brought changes. The polity described in the *Rāmāyana* as now current is therefore a conglomerate of those of different periods"—*TQ.* XII, p. 78.

Iyer (K. B.)—Yama-Pwe or the Rāmāyana Play in Burma. *TQ.* XIV, pp. 239-245. [308]

The author has discovered that the story of Rama is of absorbing interest in Burma. To the Burman Rama, the hero, is a future Buddha, not a Hindu prince or deity. To him Yama (Rama) and Thida (Sita) are Burmese.

— Vālmiki's Art. *IR.* 43, pp. 637-638. [309]

Kane (P. V.)—The Rājāsūtras of Bṛhaspati, Uśanas, Bhāradvāja and Viśākṣa. *JUB.* XI, Pt. 2, pp. 73-83. [310]

Examines the date furnished by some ancient Sanskrit works, particularly the Mahābhārata, about the rājāsūtras of Bṛhaspati, Kavya (Uśanas), Bhāradvāja and Viśākṣa.

— [The Ramayana Polity], by P. C. Dharma (Madras, 1941), See *ABHI.* IV, No. 335. [11]

"...The writer assumes (on page 3) that Vālmiki was a contemporary of Rama and the polity described in the Rāmāyana may be considered to reflect the age in which Rama lived. Hardly any modern scholar will accept the idea that the poet who composed the Rāmāyana, as we now have it, was a contemporary of the hero Rama of the Tretā age if such an one ever flourished in flesh and blood".—*JBRAS.* 218, p. 106.

Keny (L. B.)—Jesus Christ in Mahābhārata. *QJMS.* XXXIII, pp. 22-28. [312]

Disagrees with Lachmidhar of his identification of Rishi Aṇi-Maṇḍvya of the Mahābhārata with Jesus Christ.

Krishnadas (Rai)—Vālmiki's Ramayana, (Hindi text) *NPP.* 46, pp. 1-18. [313]

Tries to disprove the suggestion made by Dr. Sukthankar that

Rāmāyaṇa had no connection with Bhṛighu Vamśa.

Kunhan Raja (C.)—Bhagvad-Gīta: Does it Record the very Words of Śrī Krishna? [314]

Examines the problem whether the text of the Bhagavadgītā records the very words of Śrī Krishna. He has incorporated many thought-provoking points in the paper, the comparison of Saṁjaya to the Rsis who had a vision of the Veda text is particularly striking.

— [Rāmāyaṇa of Vālmīki (In its North-West Recension)], by Vishva Bandu Sastri, (Lahore, 1940). See *ABIII*. IV, No. 347. [315]

"....From the Introduction and from the text itself, it is found that the variation in this recension from the other two recensions till now known, is very substantial. The deviation is not merely in the inclusion or exclusion of particular verses or particular chapters in full or in part, not merely in difference in readings of verses, but also in the division of the *Rāmāyaṇa* into Kāṇḍas, the particular portion in the entire story where a Kāṇḍa ends and another begins. The various tabular statements given in the Introduction make the position quite clear".—*IBV*. VI, pp. 248-249.

Menon (Chelmat Achyuta)—Muvāratam Paṭṭu (English-Malayalam text). *AOR*. VI, 24 pages of Malayalam Section) [316]

A ballad based on *Mahābhārata* in which the anonymous author narrates the story of the Pandavas with considerable local colouring.

Menon (C. Narayana)—[An Approach to the Rāmāyaṇa], With a Foreword by Pandit Madan Mohan Malaviya. pp. viii+27+iii. S. C. Guha, Gandigram, Benares City; 1942. [317]

Originally printed as part of the Journal of the Benares Hindu University Silver Jubilee Volume and now issued as a pamphlet. The author regards that the *Rāmāyaṇa* represents a synthesis of the cults and cultures prevalent in different parts of India, and also as the first poem of Akhand Hindustan. He has consulted the *Vālmīki Rāmāyaṇa*, *Adhyātma Rāmāyaṇa* and *Rāmācārīta-mānasa*, which differ widely in their aspects but the groundwork is the same.

Narahari (H. G.)—The Sitasvayamvara: An Excerpt from the *Mahānāṭaka QJMS*. XXXIII, pp. 62-64. [318]

Pusalkar (A. D.)—Twenty-Five Years of Epic and Purāṇic Studies. In No. 1183, pp. 101-152. [319]

Raghavan (V.)—Uḍāli's Commentary on the Rāmāyaṇa. *AOB*. VI, 8 pp. of Sanskrit Section. [320]

As Uḍāli has been quoted in a work of the 13th century, he cannot be posterior to that date. He is, therefore, the earliest known commentator of the *Ramāyaṇa*.

Rao (B. Gururaj)—Śrīman Mahābhārata Tatparya Nirṇaya. See No. 691.

Ruben (Walter)—Krishna: Konkordanz und Kommentar der Motive Seines Heldenlebens. 9½"×6", pp. xx+334, 10 pl. Wien, Ankara, 1941. [321]

A study, as the author himself says, not of the religion of Kṛṣṇaism, but of the epic-legend of the career of Kṛṣṇa himself.

Ravi Varma (L. A.)—Rāghaviya of Rāmāyaṇavivāda. With an English Introduction. pp. 30+3+181+23. Trivandrum, 1942. [322]

This is a Mahākāvya in 20 Cantos divided into two sections of 10 cantos each, and embodying the well-known story of Rāmāyaṇa.

Satavalkar (S. D.)—Śrī Rāmāyaṇa Mahakāvya, With Marathi Translation and a Critical Survey. Vol. VI. The Sundarā-kāṇḍa. 7½"×5", pp. xvi+542, Svādhyāya-Maṇḍala, Aundh, 1942. [323]

"...The translation is printed just below the text on the same page, which makes this edition equally useful for a careful student who can conveniently compare the translation with the original, and for a general reader who is primarily interested in the story. The Nirikṣaṇa is indeed a special feature of this edition. It presents a critical analysis and an interpretation of the Rāmāyaṇa from the historical and political points of view, showing that the Rāmāyaṇa is not merely a Kāvya, but solid and reliable history of the Āryan expansion in the South; it also contains many other original, and thought-provoking observations, evincing a prolonged and profound study of the epic by the editor". —*PO*. VII, pp. 246-2 7.

Note: The Svadhyāya-Māṇḍala has undertaken to publish in ten volumes an illustrated edition of the Valmūki Rāmāyaṇa with a synopsis of each Kāṇḍa, a Marāṭhī translation and a critical survey called the *Nirikṣaṇa* of the particular portion comprising in each volume. This Vol. VI is published before Vols. III-V.

Seth (H. C.)—The Date of the Bhārata Battle. *PO.* VII, pp. 119-121 [321]

The conflict between the Kauravas and the Pāṇḍavas is surmised to have taken place when the Brāhmin literature is believed to have been in the midst of its development in the 6th century B.C.

— A Note on Cyrus the Great and the Bhārata Battle. *NUJ.* No 8, pp. 100-101. [325]

Points out that Cyrus may be the Kuru prince Duryodhana.

Shamasastri (R.)—The Indian Epics and the Planets. *NIA.* V, pp. 135-143. [326]

Shows that the heroes of the epics, the *Mahābhārata* and the *Rāmāyaṇa* are the counterparts of the planets. While Rāma is an incarnation of Viṣṇu, the sun, Pāṇḍavas are the incarnation of Yama, Vāyu, Indrā, and the Nāsūtyas, the Āśvins. In fact they are all the planets and their exploits are the phenomena connected with conjunction, occultation, and apposition of planets in the course of their movements along their orbits. The author then proceeds to show that the gods, Rāis and priests of the Vedas are the planets and their acts in the sacrificial hall are imitations of the phenomena connected with planetary motions, occultations and eclipses.

Śrī Mahābhārat, Part I (Gujarati-Sanskrit Text) 10"×7½" pp. 800. Sastu Sahitya Mudranalaya, Ahmedabad, 1942. [327]

Gujarati translation of the *Adi Parva* and *Subhā Parva* of the *Mahābhārata* with an introduction discussing questions connected with the epic.

Srinivasachariar (A. M.) and Narayanan (V.)—*Upakhyāna-mala* (A Garland of Stories). Selected from the Epics and the Purāṇas. Text in Sanskrit condensed by A. M. Srinivasachariar and translated by V. Narayanan, with a Foreword by Sir C. P. Ramaswami Aiyar. pp. xiv+376. Madras. 1942. [328]

Sukthankar (V. S.) *Ed.*—*Vana-Parva Fascicule I. Mahābhārata*. Bhandarkar Oriental Research Institute, Poona, 1941, [329]

"This runs up to the 154 chapters of the Parvan...The Editor remarks that this Vana Parvan is important. Indeed in some respects this is valuable for students of Sociology and Mythology. The famous Nalopakhyaṇa, to which the editor draws pointed attention in this edition, differs in some respects from other editions. I find that some variations utilised by Monier Williams are not collected in this edition, though at many places invariably the learned editor has drawn his wavy lines and given his suggested readings". —*K.C. Varadachari, JSVOI, III, p. 294.*

— The Mahabhārata: Aranyaka-Parvan. Critically edited. Fasciculi 11 and 12, (Vols. III and IV). Bhandarkar Or. Res. Institute, Poona, 1942. [330]

The fasciculi 11 and 12, comprising volumes III and IV of the critical edition and the third Book of the Epic, completes the Aranyaka-parvan, with full critical apparatus, introduction and notes, is more than 1,150 pages.

Epigraphy and Palaeography

Acharya (G.V.)—*Historical Inscriptions of Gujarat, Part III*, pp. 258-188. Forbes Gujarati Sabha, Bombay, 1942. [331]

Altekar (A.S.)—*Six Saindhava Copper-Plate Grants from Ghumli. Pt. XXVI, Pt. 4*, pp. 185-192; *Pt. 5*, pp. 193-226. [332]

The six copper-plate grants which are edited here, were discovered early in 1936 near Ghumli in the Nawanagar State of Kathiawar in the course of digging on the road side. They were briefly noticed by the Government Epigraphist for India in the *Annual Report of the Archaeological Survey of India* for the year 1936-37, pp. 102-105.

Each of these records are grants made by the rulers of the Saindhava family, which is known to have been ruling at ancient Bhutamblika or modern Ghumbli, from c. 740 to 920 A. D.

(1)—Grant of the time of Agguka II, Śaṁvat 513. The grantee of this record is Madhava, son of Kalyana, a R̥gvedin Brāhmaṇa of the Śaṅkriya gōtra and a resident of Somaśvara. He was

granted the whole village of Phankatirtha and one tenth the share of the village of Gulunika.

(2)—Grant of King Jauka I. Records a village-grant made by Mahasamanta Jauka I, son of Ranak, to Samavedin Brahmana, Bhattasvamika by name, on the *Vatsa gutra*. The occasion of the gift was the performance of the *Pushyashirsha* ceremony by the king.

(3)—An incomplete grant of king Ranaka. Ranaka, the donor, is said to have been son of Agguka II. The gift is a village Bhatalika in the district of Puchehhat; the grant seems to have been made in memory of a departed queen of the donor.

(4)—Grant of Ranaka of a subordinate Saindhava branch. G. S. 555. The grantor is Mahasamanta Sri-Ranaka, grandson of king Jauka I. The village granted is Pippalapadra, in the district of Suvarṇamaharj. Half of the revenue of the village were assigned to a group of temples, the other half was assigned to a certain head of a *matha*.

(5)—Grant of king Agguka III, Gupta Samvat 567. Records a village-grant made by Mahasamantadhipati Agguka III of the main Saindhava house. The donors were two brothers, Rudra and Sagara, sons of Guhasvara.

(6)—Grant of king Jauka II, Gupta Samvat 596. Records a grant made by Sri-Jauka II, son of king Agguka. The grant records that the revenues of the village Chhampapaka were assigned to Saha Janardana and others to be spent for *Nannamathika*, which had been founded by a merchant named Nanna.

Banerji-Sastri (A.)—Evolution of Magadhi Script. *JBORN.* XXVIII. pp. 440-441, 1 pl. [333]

A brief note to point out that since Bühler's time fresh materials have come to light abridging the distance in time and carrying the growth forward. Gives examples.

Bhattasali (N. K.)—The Rājāvāḍī (Bhūwāl) Plate of Lakṣmana Sena Deva. *JRASBL*, VIII, pp. 1-39, 2 pl. [334]

This copper-plate grant of King Lakṣmana Sena Deva of Bengal has had an unusually chequered history. The salient points of that history are briefly noted in this article. Makes additions corrections in *JRASBL*. VIII, pp. 381-383.

Chaghtai (N. A.)—Muslim Monuments of Ahmedabad Through their Inscriptions. *BDCRI*. III, Pt. 2, pp. 79-180; VIII, 18 pl. [335]

The majority of Ahmedabad monuments are mosques. They are adorned with marble slabs having Arabic and Persian inscriptions. The *Naakhi-Tughra* style of the calligraphy of these inscriptions harmonises completely with the decorative motifs in stone-carving, which constitutes a speciality of Gujarat.

Chattopadhyaya (K.)—Tat-padanudhyata. *IHQ.* XVIII, pp. 63-64. [336]

Draws attention of Sanskrit epigraphists to the translation of the word *padanudhyata* occurring in the copper-plate grant of the Gahadavala king Madanapala of V. E. 1164.

Chaudhury (P.D.)—Copper-plate grant of the Kamarupa Kings. *JARS.* pp. 41-51. [337]

Points out certain copper plates which serve as material for the construction of history of Kamarupa prior to the end of the 12th century A. D.

Das Gupta (C.C.)—Indian Museum Plate of Ganga Indravarman. *EI.* XXVI, Pt. 4. pp. 165-171, 1 pl. [338]

The plates (three in number), record a gift of land, by Indravarman, situated in the village Bhathigirga in Patanikhanda *vishya* on the fourteenth day of the bright fortnight of the month of Phalguna for the benefit of his parents and self, to various Brahmanas named. Indravarman is mentioned in the Badakhimedi copper-plate (*EI.* XXIII, p. 78 ff.)

Dikshit (Moreswar G.)—A New Buddhist Sect in Kanheri. *IHQ.* XVIII, pp. 60-63, 1 pl. [339]

Points out an error in Bühler's reading of the inscription from Kanheri Cave No. 76. (Ludor's List No. 1020). According to the present writer this inscription records a grant to the Aparasala (sect), residing at Kanheri.

— Inscription of Shak 1108 in Balsane Math. *BISMQ* XXII, pp. 65-71. [340]

The Balsane Math was built by Mahluk, son of Somneshwara Pandit; Gives the inscription, and points out R. D. Bannerji's mistake, and rejects S. C. Mujumdar's suggestions about Krishna-raja or Nikumbha dynasty, and suggests inquiry in the Abhir line, particularly of Bhambagiri or Bhamer. Identified Balsane with Balsane on the bank of the Bure, or Barhaal.

Dwivedi (M.)—Two Inscriptions from Dhavalshara (Gujarati text). *FGSM*, VI, pp. 515-518. [341]

This a Chalukya grant dated Śaṁvat 1373.

- Ghosh (A.)**—A Buddhist Tract in a Stone Inscription in the Cuttack Museum. *EI.* XXVI, Pt. 4, pp. 171-174, 1 pl. [342]

A stone-slab containing the inscription is in the Provincial Museum of Orissa, Cuttack. The Inscription is engraved on both sides of the slab, 11 lines on the obverse and 10 lines on the reverse. The text of the inscription is a quotation of some Buddhist *Dhāraṇī* followed by a discourse on the use and virtues of the *Dhāraṇī*.

- Ghoshal (R.K.)**—A Note on the Balasore Plate of Bhanu [datta]. *EI.* XXVI, Pt. 5, pp.239-240. [343]

Identifies Bhanu mentioned in the plate as Bhanudatta.

- Tekkali Plate of Anantavarman; Gaṅga Year 358. *EI.* XXVI, Pt. 4, pp. 174-177, 1 pl. [344]

The copper-plates (three in number), record the gift of the village of Siṁcharana, to a Brāhmaṇa called Vithubhata, son of Harechandra, belonging to the Śaṇḍilya gotra. The donor is the king Anantavarman, son of Mahārāja Devendravarman, who belonged to the Gaṅga kula. It is dated in the year 358 of the Gaṅgas.

- Gyani (R.G.)**—An Inscription from Juma Masjid, Navsari (Gujarati text). *FGSTM.* VII, pp. 256-258. [345]

- Jagan Nath**—The Haraha Inscription and Epoch of Gupta Era. See No, 369.

- Kavi (M. Ramakrishna)**—Venkaṭādrī's Grant to the Son of Doddāchārya, (1524 S.S.-1602 A.D.) *JSVOI.* III, pp. 117-123. [346]

This is a copper-plate grant, the importance of which lies in the mention of Kandaḍa Doddāyachārya, the father of the donee, Kumara Peddayachārya.

- Kent (Roaland G.)**—Old Persian Studies. *JAOS.* 62, pp. 266-277. [347]

Notes of few old Persian inscriptions.

- Kokil (M.O.)**—Arabic and Persian Inscriptions in Gujarat prior to Fifteenth Century. (Gujarati text). *FGSTM.* VII pp. 286-288. [348]

- Krishnan (A.N.)**—[Vākātaka Inscription in Cave XVI at Ajanta],

Edited by V.V. Mirashi, (Hyderabad, 1941) See *ABIH.* IV, No. 394. [349]

"...The main interest of the inscription lies in the first part which gives the Vakāṭaka genealogy from Vindhyasakti, the founder of the family. Pravarasena succeeded him but it is when we come to the name of his successor there is difference of opinion. Pandit Bhagvanlal read it as Buddhasena which was adopted by Bächler though the latter averred that Rudrasena was a grandson and not a son of Pravarasena. Prof. Mirashi has considered the question in the light of the fresh material and has concluded that the name Narvasena as the son of Pravarasena is correct". —*BmV.* VI, p. 324.

Majumdar (R.C.)—[Select Asokan Epigraph], by Sachchidananda Bhattacharya, (Calcutta 1941) See *ABIII.* IV, No. 350. [350]

"A collection of the important inscriptions (in translation) which form the real source of our information about Āśoka..... The notes added at the end of the English translation of each record would be of great use...a valuable addition to Asokan literature for those who have not the time or inclination to go through learned dissertations on the subject". —*TMR.* LXXI, pp. 178-179.

Mirashi (V.V.)—Basin Plates of Vakāṭaka Vindhyasakti II. *EI.* XXVI, Pt. 4, pp. 145-155, 2 pl. [351]

This article is continued from *EI.* xxvi, pt. 3, p. 144. See *ABIH.* iv, No. 398.

— Dōngargao Stone Inscription of the Time of Jagaddēva; Śaka 1034. *EI.* XXVI, Pt. 4, pp. 177-185, 1 pl. [352]

The inscription belongs to the reign of the Paramāra prince Jagaddēva. The object of it is to record that Jagaddēva granted the village of Dōngaragrāma to the Brāhmana Śrinivasa and that the latter erected there a temple which he dedicated to Śiva for the religious merit of his father Śrinidhi. It is dated on the full-moon *śukla* of Chaitra in the Śaka year 1034, which corresponds to A. D. 15th March, 1112.

— Kothuraka Grant of Pravarasēna II. *EI.* XXVI, Pt. 4, pp. 155-161. 2 pl. [353]

The plates (four in number) record a grant by Pravarasēna II of the village Kōthuraka to a Brāhmana named Kaluṭṭaka. It is dated on the twelfth lunar day of the bright fortnight of Āśvina in the second regnal year.

- Misra (Nitya Nand)**—Four Copper-Plate Grants of the Chand Rajas of Kumaon. *JUPHS*. XV, Pt. 2, pp. 53-69, 2 pl. [354]

These plates were discovered by the writer in the Nazarat of the Almora Kutcherry. They belong to the reign of the four Chand rulers: Dharma Chand, Bharati Chand, Bhushina Chand, and Kalayana Chand. They are now deposited in the Provincial Museum, Lucknow.

- Sankalia (H.D.)**—Cultural Significance of the Personal Names in the Early Inscriptions of the Deccan. *BDCRI*. III, Pt. 2, pp. 349-391. [355]

- Saraswati (S.K.)**—[Select Asokan Epigraphs], by Sahohinanda Bhattacharya (Calcutta, 1941) See *ABIH*. IV, No. 359. [356]

"....Only those epigraphs that speak of the events in the life of the emperor have been selected for this compilation. We should remember, however, that Āśoka was a unique personality in the history of the world and a complete picture of his mind and individuality is not possible unless we have an acquaintance with all the epigraphs where materials of such a nature are available. As for example, without a knowledge of the two separate Kalinga edicts the emperor's solicitude for the good of the people loses its sincere and fervent tone. In our opinion hence, every epigraph bringing out one or other aspect of the special traits of his character should have been included in this composition. The notes are helpful no doubt, but in a work, avowedly meant for the beginners, the long discussions are sure to prove tiresome and superfluous and the space should have been better utilised if a gist of all the edicts had been appended to the volume for a better understanding of the man and his mission"—*IHQ*. XVIII, pp. 84-85.

- Sastri (Hirananda)**—Nalanda and its Epigraphic Material. (Memoir of the Archaeological Survey of India, No. 66) pp. 133, 13 pl. Manager of the Publications, Government of India, Delhi, 1942. [357]

Important addition to the literature on Indian Epigraphy and Archaeology. The work is divided into two sections the first of which is the Introduction and deals with such topics as Nalanda from Brāhmanical, Buddhist, Jain, Tibetan and Chinese sources. The second called *Remains of Nalanda* deals with the structural remains, clay seals, inscriptions and sculptures discovered on site.

Sastri (K. A. Nilakanta)—An Inscribed Pot-Sherd from Arikamedu. *JMU*. XIV, Pt. 1, pp. 1-4, 2 pl. [358]

Arikamedu is an ancient site, a little distance from the sea about two miles south of the town of Pondicherry. The author had an occasion to inspect this site and he describes here the evidence of the finds. The inscription occurs on a fragment of what looks like a part of a plaster or lid of bluish grey pottery. The author suggests that the inscription may mean: "The husband of Yaduvalabhati."

Sastri (N. Aiyaswami)—Āśoka's Edict and Sagga (Heaven). *JSVOL*. III, pp. 87-98. [359]

Sen (Benoychandra)—Some Historical Aspects of the Inscriptions of Bengal (Pre-Muhammadan Epochs), pp. lxxviii+613, Calcutta University, Calcutta 1942. [360]

Classified into five periods,—Maurya period, Imperial Gupta period (c. 350-500 A. D.), Post-Gupta period (c. 544-700 A. D.) Pala and Sena periods (c. 750-1205 A. D.), and Miscellaneous (c. 650-1200 A. D.).

Part I, gives ancient Geography of Bengal on the basis of place-names contained in the inscriptions and the earlier Greek and Latin works. Part II deals with the political history under the Guptas and their successors in Bengal—later Guptas, Palas and the Senas. Part III deals with topics of administrative system and institutions.

Sharma (Dasharatha)—An Important Verse from the Sanjan Plates of Amoghavarṇa I. *JIH*. XXI, pp. 237-238. [361]

Reinterprets the verse from the plates of Amoghavarṇa I, the Rāṣṭrakūṭa ruler of Manyakheta, which compares him and the Gupta ruler Chandragupta II.

Sircar (Dines Chandra)—Pārimda in the Inscription of Āśoka. *IC*. VIII, Pt. 4, pp. 399-400. [362]

A Note on the expression *amdhra-palideṣu*, *parimdesu*, and *paladeṣu*, which occur in Rock Edict XIII of Āśoka.

— A note on the Bāsim Copper-plate Inscription of Vakṛāṇaka Viṇdhyaśakti II. *IC*. VIII, Pt. 4, pp. 394-396. [363]

Points out that the author was the first to make the suggestions regarding the Bāsim plates that Pravaraśaṇa, grandfather of

Vindhyasakti is the same as Pravarasena I, who was the grandfather of Rudrasena I Vakataka and is known from such records as those of Pravarasena II; and that Vindhyasakti of the Basim grant is not identical with Vindhyasakti the celebrated founder of the Vakataka dynasty, but that the former was actually the latter's great-grandfather. The author is glad this suggestion has been accepted by Prof. Mirashi and D. B. Mahajan.

Sircar (Dines Chandra)—A Note on the Mathura Inscription of Chandra Gupta II. *IHQ.* XVIII, pp. 271-275. [364]

The Mathura inscription of Chandra Gupta II, dated in the Gupta year 61, has been published in the *MI* by Dr. D. R. Bhandarkar. In a number of points, says the author, the reading and interpretation of the record, his views differ widely from those of Dr. Bhandarkar. He therefore places his observations before scholars in this short note.

— **Narayanpur Vinayaka Image Inscription of King Mahipala:** Regnal Year 4. *IC.* IX, Pt. 1, pp. 121-125, 1 pl. [365]

The inscription records the establishment of an image of Vinayaka by a merchant named Buddhimitra, son of Jambhalamitra. The author says, the names Buddhimitra and Jambhalamitra show Buddhist influence. It may therefore be supposed that the god Vinayaka established by Buddhimitra is the Mahayanist deity.

— **Select Inscriptions Bearing on Indian History and Civilisation.** Vol. I (600 B. C.—600 A. D.). pp. xli+530, 61 pl. University of Calcutta, Calcutta 1942. [366]

"...It has been divided into three Books. The first includes Akhaemenian (Old Persian) inscriptions relating to India edicts of Aśoka and similarly important pre-Christian epigraphs. Book II contains post-Maurya but pre-Gupta records. There are inscriptions of dynasties ruling in western, central and eastern India, of Indo-Greeks, Indo-Parthians, Kushanas including Sakas of western India, Inscriptions of Satavahanas, Kharvela and inscriptions from Andhradesa and from regions outside India such as Ceylon and Central Asia. Book III contains inscriptions of Imperial Guptas, and their various contemporaries and subordinates in India and countries, outside India, such as, Burma, Java, Champa, Borneo and Malay Peninsula." —*Manmohan Ghosh, IHQ.* XVIII, p. 379.

"In a work of such magnitude it will be easy for everybody to pick out points of controversy of which perhaps the peculiar inscriptional term *padamulyata* is the most obvious one..... Dr. Sircar has suggested for this word the meaning 'favoured', which has been recently endorsed also by the distinguished Sanskritist Prof. K. C. Chattipadhyaya. But this meaning cannot be accepted straightaway, —if only because it departs too far from the scene attaching to the basic root *dygi*. —*Batakrishna Ghosh, IC. IX, p. 497.*

"The selection contains inscriptions bearing on Indian history and civilisation not only from India but also from adjacent countries. Thus it opens with the famous inscriptions of the Akhaemenians, referring to India, and has sections consisting of the selections of records from Ceylon, Central Asia, Burma, Malay Peninsula, Borneo, Java and Sumatra. It is interesting to note that coin legends also have not been neglected by the author". —A. S. Altekar, *JNSI. V, p. 154.*

"...The utility of the work is increased by its inclusion of select Inscriptions belonging to countries outside India which came into contact with, and influenced her history, countries like Persia under its Akhaemenian Emperors, Ceylon, Indo-China, or the island of the Southern Seas, where Indians, adventurous Princes and merchants founded colonies and settlements,...throw light upon Indian shipping and colonial enterprise that built up what is commonly known as a Greater India beyond the Seas". —R. K. Mookerji, *JUPHS, XVI, pp. 247-248.*

Sreenivasachar (P.) Ed.—A Corpus of Inscriptions in the Telingana District of H. E. H. The Nizam's Dominions. Part I: Introduction. Hyderabad Archaeological Series No. 13. 12½"×9½", pp. 36. The Nizam's, Government, Calcutta, 1942, [367]

This is an Introduction to part II which was published in 1940. It deals with Script and Language, the Alphabet, Grammar, Literature, the Learning, Religion and Social Life. Part II contains 56 Inscriptions, Texts and translations. see *ABIH. IV. No. 422*

Varadachari (K. C.)—[Karnatak Inscriptions], Vol. I. Edited by R. S. Pancharukhi (Dharwar, 1941). See *ABIH. IV, No. 408.* [368]

"The Director has given instructions and has at some places tried to amend the views of previous scholars and paleographical experts. He has given a new meaning to the word 'Adhi-stana', as 'a chief religious establishment or centre'. Equally important is the new light thrown on the Rāṣṭrakūṭa History by the inscription No. 16, to which Mr. Panchamukhi has drawn attention of historians".—*JSVOL. III, P. 291.*

Eras

Jagan Nath—The Haraha Inscription and Epoch of the Gupta Era. *NIA. V*, pp. 217-223. [369]

In his note published in *IC. V*, p. 335 ff. the author pointed out that Yaśodharman and Īṣṇavarman were not contemporaries, and there was no clash as supposed by Dr. Dharendra Nath Mookerjee in *NIA. III*, p. 437.

Mookerjee (Dhirendra Nath)—The Kṛta Era. *INA V*, pp. 224-239. [370]

Dr. D. R. Bhandarkar has put forth a suggestion that the Kṛta Era is identical with the Kṛta of Satya Yuga introduced by Kalki as stated in the Purāṇas. He also showed from the late Mr. Jayaswal that according to some Purāṇas Kalki has come and gone. "This shows that the Kali Age has also passed away, giving rise to the Kṛta which is therefore now going on". The author has found evidence to show the correctness of Dr. Bhandarkar's view. He discusses the evidence and comes to the conclusion that the Kali Yuga beginning in 3,102 B. C., the next Kali ended (3,102-2, 645, or) 457 B. C., when a new Kṛta began. The epoch of Kṛta Era is practically identical with the epoch of the Śree Harsa era, i.e., 453-457 B. C.

Sarma (M. Somasekhara)—The Gaṅga Era. *IC. IX*, Pts. 2-3, pp. 141-148. [371]

The initial year of the Gaṅga era started by the Eastern Gaṅga rulers of Kalinga is still a riddle awaiting solution. No doubt, many scholars made many attempts to solve it, and each one has his own date to offer. The dates proposed for the initial year range generally from A. D. 494 to 498. Dr. R. C. Majumdar arrives at the conclusion that the epoch of the Gaṅga era lies between A. D. 550 and 557. The author here discusses the matter based on epigraphic records, and comes to the conclusion that the epoch of Gaṅga era began in the Śaka year 426 or A. D. 504-05, between June and January.

Sengupta (P. C.)—The Gupta Era. *JRASBL*. VIII, pp. 41-56. [372]

Tries to determine the beginning of the era of the Gupta emperors of northern India. The zero year, he says, was originally the same as the year 319 A. D., and in times later than 499 A. D., this zero year was in some cases taken equivalent to 319-320 A. D. Further, the Gupta and Valabhi eras were the same era.

Sircar (S. C.)—*Kṛta*. *IO*. IX, Pts. 2-3. pp. 186-187, [373]

A brief note to draw the attention of scholars to a small paper on *The Kṛta Era* by Mr. Bhirendra Nath Mookerjee and published in *AI*. LXI, pp. 229-34.

Genealogy and Chronology

Gode (P. K.)—Date of Ramatirtha Yati, The Author of a Commentary on the Sanksepasariraka. Between A.D. 1525 and 1575. *BmV*. VI. Pr 2. pp. 107-110. [374]

Tries to prove that the date "Middle of the seventeenth century" i. e. about A. D. 1550 given by Dr. Dasgupta for Ramatirtha is not correct.

— Date of Dhaneśvari's Commentary on Bāṇa's *Caṇḍīśataka*. See No. 646.

Katre (Sadashiva L.)—A family of Learned Authors of Jyautisa Correction of an Error in Aufrecht's C. C., *PO* VII, pp. 43-48. [375]

Passages in the *Tajakasarasudhanibhi*, an astrological work by Narayana, contain details about the literary activities of the author and two other members of his family Dadabhāṭṭa and Mādhyava. These scholars of the 18th century made a fair contribution to one or other branch of Jyotiḥśāstra.

States that Aufrecht has erred at least five times in stating that Narayana was son of Dadabhāi and grandson of Mādhyava. S. B. Dikshit, too, has committed the same error. From the extracts quoted it is clear to the author that Narayana was younger brother, and not son, of Dadabhāi and that both were sons of Mādhyava.

— Sivadasa's Jyotiṛnibandha: The Work and his Date. *NIA*. V, pp. 275-279. [376]

Nothing is known of the author of the work. The work itself is a collection of stray and spontaneous selections.

Mirashi (V. V.)—A Note on the Date of the *Sāmavāṃśī* Kings of Southern Kōśala. *ELXXVI*, Pt. 5, pp. 227-230. [377]

Concludes that the *Sāmavāṃśī* kings flourished in Chhattisgarh in the sixth and seventh centuries A. D.

Mookerjee (Dhirendra Nath)—The Genealogy and Chronology of the Early Imperial Guptas. See No. 204.

Rizvi (S. N. Haidar)—The Chronology of Muhammad Bin Tughlaq's Reign. *CR.* 84, pp. 174-184. [378]

Sinha (Amarendra Nath)—Notes on Kharakpur. *JBORS.* XXVIII, pp. 48-51. [379]

A brief note on the remains found at Kharakpur and gives genealogy of Kharakpur Raj.

Upadhye (A. N.)—[*Neminātha-purāṇam of Karmapūrya*], Edited by H. Sessa Ayyangar, (Madras, 1940), See *ABIH.* III, No. 951. [380]

"....In his Kannada Introduction, besides reviewing some of the important aspects of the *Kavya* (p. xxii, f.), the editor has elaborately discussed the date of *Karmapūrya* in relation to that of his predecessor like Pampa and his contemporaries like Kalyāṇakīrti and Lakṣmaṇa, and assigns the author to A. D. 1130-35 (p. xxxi). One wished that a summary of this discussion was added also in English for the benefit of non-Kannada scholars who have their interest in such chronological discussion".
—*JBBRAS.* 18, p. 108.

Vaidyanathan (K. S.)—The Date of the Cola Conquest of the Bāṇa Country. *QJMS.* XXXIII, pp. 196-200 [381]

A Tamil inscription commemorates the death of a soldier when Maṇamūrti captured the cows at Ponnai in the third year of the reign of Paraśaśarivarmaṇ (Cola king Parantaka I). The find-spot on the record, Virinjouraman in the North Arcot District, lies in the heart of the ancient Bāṇa territory, and Ponnai, the scene of the fight is identified with Ponnur within the same district. Maṇamūrti mentioned in the inscription might have been a general of the Cola king Parantaka I who seems to have raided the Bāṇa kingdom in the 3rd year of his reign that corresponds to A.D. 910. As it is known from other sources that

Parantaka I had subdued two Bāṇa chiefs, the facts mentioned in the present record help to arrive at the conclusion that the Cola king Parantaka I invaded the Bāṇa country in 910 A. D. and defeated the contemporary Bāṇa king Vijayāditya along with his son Vikramāditya.

Geography and Travels.

Agrawala (V. S.)—The Geographical Contents of the *Mahāmāyuri*. *JUPHS*. XV, Pt. 2, pp. 24-52. [382]

This article is abridged from Dr. Sylvan Levi's French paper in *Journal Asiatique* for 1915.

The chief interest of the *Mahāmāyuri* text consists in the geographical list giving names of numerous localities together with the names of their presiding Yakshas.

— The Old Names of Suneta and Sudavapa. *JNSI*. IV, Pt. 47-48. [383]

Tries to identify the two places.

Ali (S. Muzaffar)—Population and Settlement in the Ghaggar Plain. *IQJ*. XVII, Pt. 3, pp. 157-182. [384]

The plains of the Ghaggar, Saraswati and Chautang bear an indelible imprint of long tenure not only in terms of purely man-made features but in altered natural ones as well. The pressure of growing population in these plains, due to natural and other causes, pushed the centre of civilisation further and further eastwards, till it finally established itself on the banks of the river Jumna—resulting in the reduction of the Ghaggar Plain to the status of a 'corridor' through which the traveller, trader, and invader passed on their way from the North-West passes of India to their common objective—Delhi.

Aziz, (Wahida)—Historic Multan: Where Alexander was Seriously Wounded. *TMR*. LXXII, pp. 401-403. [385]

Balsubrahmanyam (S. R.)—Nandivarman II and the Siege of Nandipuram. *NIA*. V, pp. 401-403. [386]

Discusses the identity of Nandipuram, the city which is said to have been besieged by the Dramila princes.

Barton (Sir William P.)—India's North-West Frontier. *GM*. XV, Pt. 3, pp. 97-105, 11 illus, 1 sketch map. [387]

In summarising his view of the present situation in the important region that divided Afghanistan from India, the author is drawing upon long personal experience.

Bose (Atindra Nath)—Oldest Indo-Aryan Cities. *JHI*. XXI, pp. 60-82. [388]

Chakravorti (B. B.)—The Teaching of Geography in Correlation with History. *CGR*. IV, pp. 164-169. [389]

Chakravarti (Chandra)—Reflections on Indian Travels, pp. 252. Vijaya Krishna, Calcutta, 1942. [390]

Chettiar (A. K.)—My Travel Reminiscences (Tamil text), pp. 78. Sakti Karyalayam, Madura, 1942. [391]

His reminiscences of Cape Comorin, Goa, Bombay, Rangoon and other places are interesting.

Das (G. N.)—A Call from India's Past: A Message from Stone. *TMR*. LXXII, pp. 482-486, 4 illus. [392]

Narrative of a tour of the Oriental Department of the University of Allahabad. They visited Bombay, Nasik, Ellora, Ajanta, Bhilsa and Udayagiri.

Deshpande (C. D.)—Settlement Types of Bombay Karnatak. *IGJ*. XVII, Pt. 2, pp. 115-131. [393]

Fountaine (Capt. Eadric Clifford)—The Haramosh Pass. *GJ*. 99, pp. 247-257, 4 pl. [394]

Gupta (Ashoka)—A Quest for the Trail's Pass. *TMR*. LXXI, pp. 537-541, 9 illus. [395]

Describes a journey to the Himalayan glaciers and snow-clad passes.

Gupta (Parmeshwari Lal)—Identification of Agācha on Agroha Coins. *JNSI*. IV, pp. 49-54. [396]

Discusses the view points of scholars on the identification of the place and puts forth his own view with special reference to the term *Agācha* in the legend *Agadaka Agācha Janapadaasa* on coins discovered at Agroha in the Hissar district of the Punjab.

Kuriyan (George)—India: A Study in Space Relations. *IGJ*. XVIII, Pt. 3, pp. 200-215 [397]

Kuriyan (George)—Some Aspects of the Regional Geography of Kerala. *IGJ*. XVII, Pt. 1, pp. 1-41. [398]

From very early times, the southern parts of the country lying to the west of the Western Ghats have been designated Kerala. Traditionally it extends from Gokarman (near Goa) to Cape Comorin.

Macdonald (David Ian)—Leaves from a Sikkim Journal. *TMR*. LXXII, pp. 143-147, 3 illus. [399]

Narrative of a journey.

MacLagan (E. D.)—[Ajmer, Historical and Descriptive], by Diwan Bahadur Har Bilas Sarda (Ajmer, 1941), See *ABIII*. IV, No. 1356 [400]

"It is on the general lines of an office gazetteer, but its style and enthusiasm place it in a class to which few gazetteers can aspire. It is especially strong in its treatment of the archaeology and history of Ajmer, both of which are set forth with affectionate details".—*JRAS*. 1942, p. 150.

Mathur (V. S.)—Modern Aids to the Teaching of Geography in Indian Schools. *IGJ*. XVII, Pt. 2, pp. 132-136 (How Films can help). [401]

Nainar (S. M. Husayn)—Arab Geographers' Knowledge of South India: The Knowledge of India Possessed by Arab Geographers down to the XIV Century, A.D. With Special Reference to India. Foreword by Dr. L. D. Barnett. (Madras University Islamic Series No. 6). pp. 241. University of Madras, 1942. [402]

"The book comprises a classified account of the geography, religious, social and economic conditions, natural products and other kindred topics concerning the India of that period as given by the Arab geographers. The most baffling part of an undertaking like the present work is the identification of names of things, places and persons mainly because their form becomes greatly corrupted in transliteration and also because they are incorrectly given in many cases. The author has taken pains to identify these, but in this respect he might have succeeded in identifying several more places had he referred to the *Imperial Gazetteer of India* and similar other works which he does not appear to have made full use of...The chapter on ethnology

contains a most enlightening and interesting description of the religious, social, and economic conditions chiefly of southern India during that period.....

The references to the Arab geographers bear on a large variety of subjects, such as dress, ornaments, and food of the people, their habits, character and customs, their beliefs, etc., although these accounts are not always correct. They, however, afford testimony about certain important matters such as the disappearance of Buddhism from India which is evident from the complete absence of any reference to it. The prevalence of trial by ordeals, idol-worship rampant all over, the horrid custom of several hundred men burning themselves alive with the dead body of their king, and a host of similar superstitions throw a flood of light on the mental and cultural state of society of that age". —*P. Saran, JBHU. VII, pp. 225-226.*

"...The book is a good quarry of information, particularly for the student of Mediaeval South Indian History". —*JII, XXII, p. 61.*

"Imperfect though they are, no student of history can afford to ignore the Arab accounts, and Dr. Nainar has rendered a distinct service by presenting them in the form of a tabulated summary...The author has subjected the material to a thorough examination and pruning, and has divided what is left of original matter into four sections: places, customs, kings and products, grouping under subjects each item of information recorded by successive writers". —*A.B.M. Habibullah, IHQ. XIX pp. 192-193.*

Prakasa Rao (V. L. S.)—The Geographer and the Localization of Industries. *IGJ. XVII, Pt. 3, pp. 216-221* [403]

Pranavananda (Swami)—Kumbha Mela of Kailas. *IGJ. XVII, Pt. 2, pp. 147-148.* [404]

A note to draw attention that the *Kumbha Mela* held at Hard-ware, Allahabad, Ujain and Nasik, once in twelve years, has nothing to do with the twelve-yearly fair at Kailas.

Radhakrishna (K. N.)—Thirumalirunjolai Malai (Sri Alagar Kovil) Stalapurna. Foreword by C. Rajagopalachariar. pp. 315+194. Sri Kallagar Devasthanam, Madura, 1942. [405]

Reviews the history of Thirumalirunjolai malai and its environs from very early times and gives a list of the references to the

place and its temple in different works which bear testimony to its antiquity and renown. Some one hundred and twenty inscriptions have been copied from the temple by the Madras Epigraphy Department and the more important of them are then discussed in a chapter in their bearings on the history of the local area and the temple. In the next two chapters the author traces the history of the temple with the help of the *Vrishbhadhri Mahatmya* and describes the different shrines and sub-shrines in the Stala. He feels that Buddhism and Jainism flourished in the region round the Alagar Hills.

Roy (Robinralal)—North Indian Ragas and Melas. *JMA*. XIII, pp. 1-20. [406]

Sarma (K. Venkateswara)—Some Outside Indian Geographical Names Identified with Puranic Data. *BRVRI*. X, pp. 109-115. [407]

Stein (Sir Aurel)—A Survey of Ancient Sites Along the "Lost Sarasvati River". *IJ*. 99, Pt. 4, pp. 172-182, sketch-map. [408]

An attempt to identify the Ghaggar-Hakra bed with Sarasvati of the Vedic text.

Vernon (Paul Egbert)—Tourist India. Being the narrative of a journey in India, which started at Bombay and ended at Calcutta. W. Holburn, New York, 1942. [409]

Hinduism and Hindu Philosophy

Aiyangar (A. N. Krishna)—The Secret Doctrines of the Śrīvaiśṇavas. *NIA*. V, pp. 157-164. [410]

To the Spirit which has been rolling in *samsāra* from time immemorial, release from the cycle of births and deaths is quite a welcome change. The adhyātma śāstras deal mainly with the relationship of the material to the spiritual, and their chief avowed object is to help the spirit to attain salvation. These śāstras explain the *Tattva*—the true relationship of the soul or *Jīva* to the *Paramātma* or Brāhman, of the *hita* or the method of approaching the problem, and the *puruṣārtha* or object of attainment i. e. *mokṣa*. These eternal truths are expressed in a miniature and digestible form, in the three great secrets guarded

closely by the acaryas or teachers and imparted by them to their pupils with due consideration and discernment. The essence of these is contained in the shortest possible compass in the Tirumāntra which consists of eight letters, divisible into three component parts or words. The author studies this *mantra*.

Aiyangar (K. V. Rangaswami)--Rājadharmā (Diwan Bahadur K. Krishnarai Lectures. University of Madras) 8½"×5½", pp. xxv+238. Adyar Library, Adyar (Madras), 1941.

[411]

"In the volume before us are two lectures on *Rājadharmā* delivered by Prof. Aiyangar before the University of Madras in 1937. They are a sort of prolegomena to *Dharmasāstra* in which the interpretations and canonical validity of both *Arthasāstra* and *Dharmasāstra* are explained and elucidated. As the ultimate responsibility of all decisions was laid on the King or the State *Dharmasāstra* in its comprehensive sense became the law of the country and as it was the King who enforced its rules it became *Rājadharmā*. The aim of the present lectures is to evoke and stimulate interest in a branch of study which was regarded for ages as of paramount importance for the upkeep of social order. In stimulating such interest Prof. Aiyangar has also demonstrated the philosophical background of Hindu life and thought with a view to a correct perception of the *Rājadharmā* and the scope of its operation".—P. K. Gode, *NIA*, V, pp. 250.

Aiyangar (V. M. D.) and Venugopalacharya (Y.) Eds.--Sri Pancaratraraska of Sri Vedanta Desika. With an Introduction in English by G. Srinivasa Murthi. (Adyar Library Series No. 33, 8½"×5½", pp. xxi+35+232. Adyar Library.)

[412]

Treatise on the tenets and special rites and rules of the daily religious conduct of the followers of the Pancaratra Āgama. It is in three chapters, and was composed by Vedāntadeśika, also called Nigamantaguru, who lived in the 13th and the 14th centuries of the Christian era and wrote several works in Sanskrit and Tamil. He was one of the greatest among the Vaiṣṇava Ācāryas of the Viśiṣṭādvaita school and his name stands second only to that of Rāmānuja. The text of the present work is based on five printed editions and six palm leaf Mss. The introduction in English and the Bhāṣikā (in Sanskrit) together give a brief but clear account of the three classes of the Āgamas and their distinction from the Nigama or the Vedas.

Note: This work also appeared in serial form in *BmV*. VI, Pt. 1, pp. 137-176; Pt. 2, pp. 177-208; Pt. 3, pp. 209-232.

Athalye (N. V.)--Abalya Kamadhenu of Kesavadasa. *PO*. VI, pp. 29-36. [413]

Describes a MS. of 2085 leaves belonging to Prachya Grantha Sangraha, on Hindu Law and Religion.

De (Sushil Kumar)--Early history of the Vaisṇava Faith and Movement in Bengal, From Sanskrit and Bengali Sources. pp. iv+535. General Printers, Calcutta, 1942. [414]

"....The book is a very valuable contribution to the critical and historical study of Caitanyaism which is really 'a peculiar system of erotic-mystic devotion', the historical development of which sentiment (madhura-rasa) has so aptly and ably been traced and discussed by the author. The history of the probable origin and development of Bengal Vaiṣṇavism has been dealt with in this treatise with a very greater critical eye and it deserves careful study by all scholars"--*Radhagovinda Basak, IHQ*. XVIII, pp. 279-280.

"The religious ideology of the Bengal school of Vaiṣṇavism in all its most important aspects is presented for the first time in a scholarly form to the English-reading public in this important treatise. The author has carried out with admirable zeal the exacting task of giving a direct summary and critical survey of almost all the voluminous works written in Sanskrit by the poets, scholars and devotees who had the privilege of being inspired by the personality of Caitanya. The comparative study of the authenticity of the materials on the biography of Caitanya, as well as an illuminating interpretation of the Rasa Śāstra, theology, philosophy, rituals, and literary works written during the period covered by 106 years, between the gathering of a band of Bengali poets like Narahari Sarkar, Basu Ghosh, Ramananda Basu and Sivananda Sen in 1509 (the penultimate year of the Sanyasa of Caitanya) and 1615, the date of completion of the composition of Caitanya Caritamṛta of Kṛṇādas Kaviraj....The author's estimate of the ethics of Bengal Vaiṣṇavism is disappointing. In his summary of the XIth Vilāsa of Haribhaktvilāsa he has dismissed the rules of virtuous conduct and traditional usages for Vaiṣṇava householder as 'too long and detailed to be summarised'. Had he given a summary of the pages 1375 to 1404 the readers would have been able to judge for themselves whether the ethical princi-

ples of the school 'fail to furnish the motive for any strenuous social or individual morality'. As a matter of fact, he has forgotten to refer to these rules of conduct or those mentioned in the *Bhagavad-Gītā*—*Bimandehari Majumdar, JBORS. XXVII, pp. 323-331.*

"Dr. Doo has definitely rejected the theory that Bengal Vaiṣṇavism is of Mādhava inspiration, though he does not deny the possibility of Mādhava influence. All the forces, or rather the absence thereof, necessary for the emergence of an anti-intellectual emotional religion were indeed present in Bengal about the time of the advent of Caitanya. The country had sunk to the lowest depth of political ignominy; its government was in the hands of savage Abyssinian slaves whose lustful oppression and plunderings were limited only by their own lack of intelligence. The weak and emasculated people of the country could not even think of creative joy; they were thirsting for diversion from action to emotion. So they fell *en masse* for artificial emotion, namely Tantric orgy and Vaiṣṇava ecstasy, in both of which the ultimate appeal is to the most primitive instinct which man shares with all the other animals. In similar critical periods complete national frustration similar unnatural cults of 'naturalism' are known to have emerged also among other peoples:.....The Vaiṣṇava philosophers threw overboard all the other Pramaṇas, not excluding Pratyakṣa and Anumāna, which had survived though in a severely attenuated form, the hurricane of devastating Buddhist criticism". —*Batakrishna Ghosh, IC. IX. pp. 403-404.*

"...With due deference to all the other scholars in the field, we must say, that Dr. Doo has for the first time enunciated the truth of the philosophical basis of the mystic school of Caitanya. With the writing of the *Bhagavata Purāṇa*, the wave of Bhakti spread in every nook and corner in India. And eventually the Varakaris of Maharashtra, the Haridāssas and Virasūryas of Karmāṭaka, the Vallabhpanthis of Gujarat, and the Caitanyas of Bengal have all spread the teachings of this most inspiring work. But the distinction remains in so far every school differs in its mystical interpretation of the teachings of the *Bhagvata*. Barring aside the problem, for the present, whether Caitanya drew a direct inspiration from Vyāsaraṇya of Karmāṭaka, it may still be said with great credit that Caitanyaism has great similarities with the school of the Haridāssas of Karmāṭaka". —*A. P. Karmarkar, ABORI. XXV, p. 259.*

Dhakeswar (Ganesh)—The Heart, Soul and Spirit of Hinduism. *H.A. Study No. 3, pp. 62-92.* [415

Dhopeshwarkar (A. D.)—[A Handbook of Virasaivism], by S. C. Nandimath, (Dharwar, 1941) See *ABHIH.* IV, No. 523. [416]

"Shiva is identified with Brahma or Sprit with Prakriti or Master. The latter is regarded as *real* and not an illusion. It acts as a real force in a twofold way: as Kala Sakti creating entanglements, and as Bhakti Sakti removing entanglements. It is the duty of men to take advantage of both (i) by resorting to more and more moral acts in the first three stages of *sthalas*, and (ii) by surrendering more and more to God and removing entanglements to reach unity with Siva. Unity is to be complete: 'Even existence is non-existence'. The stages by which this result is to be accomplished are described in the chapter on 'The Pilgrim's Progress'. It is to be accomplished not by *Kriya* or action alone (which is blind) or by knowledge or *jnana* alone (which is lame) but by a combination of both.

All this philosophy is perfectly clear. But doubt begins to assail us when a philosophy which proceeds by *Kriya* and *Bhakti* must interpret the unity with Siva, or the last stage, in the purely negative manner of Advaitism; or when a philosophy which begins with the reality of Prakrit sets to *Jnana* the almost impossible task of turning it into an illusion". —*TQ.* XIV, p. 161.

Dikshitar (V. R. R.)—The Lalita Cult. University of Madras Bulletin No. 8 of the Department of History and Archaeology. 9½"×6½", pp. 100. University of Madras, 1942. [417]

"Gives a critical exposition of the cult of Lalitas on the basis of Brāhmenda Purāna, and discusses it in the background of the Sakti-cult in general as conceived in India from time immemorial. Mr. Dikshitar very rightly insists on the wide ramification of this very cult, both in India and abroad, and its great antiquity. He has given a short account of the Sakti cult in India from the time of the Indus Valley Civilisation, with a brief account of the forms in which it appears in different branches of Indian religious literature. He winds up his discourse by a general discussion of the philosophic basis of the Sakti cult. It would be idle to express that the treatment of such a wide and complicated subject in such a short compass would be exhaustive or fully comprehensive; but the author has handled the main problem with care and judgment and his work will serve as a very good introduction to the subject in all its bearings". —*R. C. Majumdar, JIH.* XXI, Pt. 3, pp. 239-240.

Gadgil (V. A.)—[A Handbook of Virasaivism], by S. C. Nandimath. (Dharwar, 1941) See *ABHIH.* IV, No. 523.

[418]

"After a careful perusal of all the chapters of this handbook one will hardly fail to notice a keen philosophical understanding and a scholarly zeal evinced by Dr. Nandimath in his exhaustive treatment of the subject under review. Many Oriental Scholars who have, in the past written on this subject had to suffer from a serious drawback namely the lack of thorough knowledge of Canarese history and literature. Dr. Nandimath, however, with his knowledge of Sanskrit and Canarese was eminently well suited for the task of expounding the tenets of Virasaivism in relation to other Indian systems of philosophical thought such as the Saivasiddhanta, the Trika Philosophy, the Jain Philosophy, the Visistadvaita, and the Advaita Vedanta". --*JUB.* XI, p. 154.

Ghosh (Batakrishna)—Hindu Ideal of Life (According to the Śtrautasūtra). *IC.* VIII, Pt. 4, pp. 373-380. [419]

The Śtrautasūtra present in a rationalised form the great sacrificial cult dating at least from the Indo-Iranian age but further developed and elaborated by the Bharadvajas, Viśvamitras, Vasisthas and other great priestly families in India.

Joshi (Lakshman Sastri)—Hindu Dharmachet Samakṣai, Or the Criticism of Hinduism in Marathi. 2nd. Edn. Wal, 1942.

[420]

Lectures delivered by the author at the Nagpur University in 1939.

Joshi (Sunder Samuel)—Social Evolution of Early Dharma. Private Edition, distributed by the University of Chicago Libraries, Chicago, 1940. [421]

Sakhare (M. R.)—History and Philosophy of Liṅgāyat Religion: Being an Introduction to Liṅgadhārṇa-candrikā of Nandikeśvara. With Foreword by Sir S. Radhakrishnan. pp. xiv+682+76+104+250+20. Pub. Author, Belgaum, 1942. [422]

"Unhappily the work is disfigured by too many misprints of which the author himself is painfully conscious, and which will have to be removed in the next edition before the work can secure an assured place of respect in the world of Oriental

Scholarship".—*S. K. Belwalkar, ABORI. XXV, p. 148.*

"Perhaps, no other religion in the world has suffered so much from oblivion as Lingāyatism. Prof. Sakharov's book, the first of its kind, purports to throw an illuminating light on the many controversial points connected with this forgotten religion and attempts to re-evaluate its status as an independent religion by itself. The author, himself a devout Lingāyat, is so much imbued with the spirit of his religion that, on occasions, he is overwhelmed with a tinge of dogmatism which is, however, diluted with an amusing sense of humour. In a way, the author has the credit of having done a colossal work on the Lingāyat Religion—a work that needed profound patience, indefatigable and strenuous labour in the compilation of material, ingenuity in selecting it, and a clear-sighted peep into the historic and prehistoric period of Indian Civilisation".—*S. L. Khot, T'Q, XVI, p. 294.*

Sarma (B. N. Krishnamurti)—The Life and Works of Vyāsaraṇya Svāmin, (1478-1539). *IC. VIII, Pt. 4, pp. 285-307.* 423

Vyāsātīrtha, Vyāsaraṇya or Vyāsaraṇya Svāmin, as he is variously called, has been mentioned as a disciple of Brāhmanya Tīrtha. Chronologically after Jayātīrtha, he is the one outstanding personality among Vaiṣṇava Pontiffs of the school of Madhavācārya. The Vaiṣṇavism of Mādhava had patronage in the courts of Kalinga, of Tulunāḍ and in the Ānegondi of pre-Vidyāraṇya days, but the influence attained by Vyāsaraṇya at the court of Vijayanagar, eclipsed all earlier and later records, and stands by itself unique in history.

Sen Gupta (N. N.)—Two Technics of Mystic Contemplation: A Study in the Śhaiva Discipline. *PQ. XXVIII, pp. 125-132.* [424]

Varadachari (K. C.)—Sri Kulasekhara's Philosophy of Devotion. *JSVOI. III, pp. 1. 22.* [425]

— **Bhaktisara Yogi** and his Philosophy of Religion or Ā|vār of Tirumalisai (Mahisasurapuri). *JIH. XXI. pp. 83-116.* [426]

Bhaktisara is the fourth ā|vār amongst the Śrī Vaiṣṇava saints. He is said to have been born of Bhargava and Kanakangi, an apsaras woman, in a forest near Mahisasurapuri.

Vardachari (K. C.)—The Philosophy of Religion of the Ālvārs. *JSVOL.* III, pp. 153-190. [427]

The age of the Ālvārs has recently received considerable attention from South Indian Historians, but they have not been able to fix their date. The author here divides his article into two sections, (i) discusses the date, and (ii) their religion.

Varadachariar (Sir S.)—Bengal Vaiṣṇavaism. *IR.* 43, pp. 625-627. [428]

Iconography and Sculpture

Agrawala (Vasudeva S.)—A Palace Scene on a Terra-Cotta Panel from Mathura. *JISOA.* X, pp. 69-73, 1 pl. 1 inset. [429]

The panel discussed here is the one illustrated on Pl. XX of the Handbook of the Sculptures in the Mathura Museum. The significance of the scene depicted was unknown. The author finds the clue in the elaborate description of a royal palace given by Bāpa's romance, the *Kudambari*.

— A Fragmentary Sculpture of Neminatha in the Lucknow Museum. *J.A.* VIII, pp. 45-49. [430]

Bagchi (P. C.)—[The Development of Hindu Iconography], by Jitendra Nath Banerjee, (Calcutta, 1941). See *ABIH.* IV, No. 553. [431]

"In regard to the antiquity of image worship in India Dr. Banerjee has discussed all the important theories of previous writers; drawn attention to their short-comings and has given his considered opinion that there was no image-worship in the early Vedic religion. In other chapters he has clearly shown how Indian coins and seals can materially help us to ascertain the early iconographic types of Hindu divinities and their emblems. In the treatment of this subject he has introduced altogether new materials previously neglected. While dealing with the Indian canons of iconography he has not overlooked the importance of a comparison of these canons with other canons. His discussion of the iconographic terminology is as thorough as possible in the present state of our knowledge".—*IQ.* XVIII, pp. 181-188.

Banerjee (J.)—Development of Hindu Iconography. 6½"×4", pp. 473, 10 pl. Calcutta, 1942. [432]

Banerjee (Jitendra Nath)—The Holy Pañcavīras of the Vṛṣṇis. *JISOA*. X, pp. 65-68. [433]

A few fragmentary stone sculptures datable in the early part of the first century A. D., or a little earlier, discovered at Mora where the inscription under discussion was found, have been regarded by Liders as probably representing some of the five Vṛṣṇi heroes. If this suggestion of Liders is accepted, says the author, then these much mutilated sculptures may be regarded as some of the earliest representations of them, or for the matter of that, of a few of the Vyūhas.

— Two Stone-Reliefs from an Early Śiva Temple. *JISOA*. X, pp. 202-206, 1 pl. [434]

The two sculptures are said to be from the collection of Imre Schwaiger of Delhi. They have sufficient artistic and iconographic interest for brief study. They are carved on either side of a beam which must have originally formed part of a Śaiva temple of the early mediaeval period somewhere in Central India.

Banerji-Sastri (A.)—[The Development of Hindu Iconography], by Jitendra Nath Banerjee (Calcutta, 1941) See *ABIH*. IV, No. 553. [435]

"In chapters IV and V, the labours of the writer have been directed into new fields of inquiry and have enabled him to define more accurately, and in many cases to reverse, the information which had been previously acquired. The prevailing fault of Indian numismatic writers is the substitution of ingenuity in the place of knowledge, and utter contempt for references and quotations. The present work shows patience and scholarship and is a credit to the Calcutta University which has published it in an attractive form".—*JBORS*. XXVIII, p. 213.

Barua (B. M.)—[The Development of Hindu Iconography], by Jitendra Nath Banerjee. (Calcutta, 1941) See *ABIH*. IV, No. 553. [437]

"This is indeed a remarkable publication on the subject, which represents a distinct landmark in the history of successive attempts made by several capable writers to unveil the secret of Hindu iconography since the memorable publication of Gopinath Rao's *Elements of Hindu Iconography*. The last is not

necessarily the best. But Dr. Banerjee's is certainly the best work in the field, at least in the sense that there we have a very fruitful result of earnest efforts solely directed to visualising the process of development of Hindu iconography on solid archaeological data. Dr. Banerjee's strongest point is his intimate knowledge of Indian coins and seals and basoreliefs, which he has fully utilised in three chapters, Chs. III-V. His first-hand knowledge of Sanskrit texts has enabled him to deal with highly technical canons of iconography with rare mastery". *IC. IX, p. 401.*

Chhabra (B. Ch.)—A Unique Nāgarāja Sculpture. *BRVRI. X*, pp. 107-108. 1 pl. [438]

This is a mutilated piece of sculpture found in the ruins Bhattarikā temple.

— Buddha Figure in India and Ceylon. *IR. 43*, pp. 470-472. [439]

Gangoly (P. C.)—The Problem of the Buddha Image. *AP. XIII*, pp. 61-64. [440]

Demolishes the theory that Indians were incapable of sculptured representation of the Buddha before they took instruction from the Greeks.

Gode (P. K.)—[The Development of Hindu Iconography], by Jitendra Nath Banerjee, (Calcutta, 1941), See *ABIII. IV*, No. 553. [441]

"Speaking of the divinites of the Indus Valley Dr. Banerjee cautiously observes that they cannot be described as so many Hindu divinites but it can be suggested that they contributed a great deal towards the formation of the concepts underlying some of the later Hindu gods. He also criticizes T. A. G. Rao's view that 'the rules arrived at by the Indian artists (regarding making of images) do not appear to be divergent from those evolved by European artist' but states that these rules became stereotyped in course of time and their adoption by Indian artists led to the gradual decadence of iconoplastic art. The comparison of the Indian canons of iconometry with those followed by the Egyptian and the Hellenistic artists of ancient times is both interesting and instructive". —*NIA. V, p. 119.*

Hallade (M. M.)—La Composition Plastique dans les Reliefs

de l'Inde. pp. xix+107, 8 pl. A. Maisonneuve, Paris, 1942. [442]

Outlines the historical evolution of those Indian sculptures, representing several, figures, listed under the purposely vague term *reliefs*. Omitting statues and, in general, representations of a single figure, she faces the difficult problem of seeking out and making clearly visible the slight thread linking, through different styles and schools, many types of reliefs, varying in size and technique or in their relation with architecture as separated by some twenty centuries from true Indian sculpture. She collects remarkable data on works which extend from the third century B. C., to Ajanta and Ellora. Her material is distributed in two parts: a first period before Gupta art, and a second comprising the art of the Gupta and later times.

Johnston (E. H.)—A Terra-Cotta Figure at Oxford. *JISOA*. X, pp. 94-102, 1 pl. [443]

The figure discussed seems to have been lying unnoticed in the Museum of the Indian Institute at Oxford, for not less than twenty years. This figure cannot be definitely identified, but the author thinks it represents Maya. It appears that Maya was worshipped in the Gangetic valley as a Mother-goddess specially associated with fertility. It is hardly necessary to point out at this stage, says the author, that of the four amulets on our figure the two fish symbolise fertility, and the 'makara' sexual love.

Kataki (Sarbeswar)—The Discovery of Three Stone Images at Gauhati *JARS*. IX, pp. 88-92, 1 pl. [444]

While digging a slit trench on the Railway ground at Gauhati three stone images were found on 7th June, 1942, at a depth of 2½ feet. The images are (1) Brahma standing, (2) A figure seated on a lotus, broken, (3) Indra or Mahesvara.

Mallayya (N. V.)—Some Modern Critics and Ancient Texts on the Aesthetic Value of Hindu Images. *JISOA*. X, pp. 191-201. [445]

Mitra (Kalipada)—Note on Two Jaina Images. *JBORS*. XXVII, pp. 198-207. [446]

Supplies additional particulars of the two images described by Adris Banerji in *JBORS*, xxviii, 43-47.

— On the Identification of an Image. *IHQ*. XVIII, pp. 261-266. [447]

This is a stele of black stone, found in 1923 near Pīrpahar. The author tries to identify the images carved on the stele,

Nagar (M. M.)—Some new Sculptures in the Mathura Museum. *JUPHS.* xvi, Pt. 1, pp. 62-66, 2 pl. [448]

Describes some sculptures recently acquired for the Curzon Museum of Archaeology, Mathura.

— Mathura Museum Notes. *JUPHS.* XV, Pt. 1, pp. 115-121, 2 pl. [449]

Describes new Śalabhanjikas from Brindaban and new images from Katra Mound, Mathura.

— Two Garuda Images in Mathura Museum. *JBORS.* XXVIII, pp. 468-472. [450]

Rowland, jr. (Benjamin)—Gandhara and Late Antique Art: The Buddha Image. *AJA.* 46, pp. 223-236, 5 illus. [451]

Roy Choudhury (S. P.)—The Terracotta Plaques of Khalia (Faridpur) and the Terracotta Art of Bengal. *TMR.* LXXII, pp. 245-549, 10 illus. [452]

Shamasastri (R.)—Vedic Iconography. See No. 902.

Sivaramamurti (C.)—Amaravati Sculpture in the Madras Government Museum. New Series, General Section, Vol. IV. Foreword by F. H. Gravely. 13" × 8½", pp. xviii + 376. 65 plates. Govt. Press, Madras, 1942. [453]

"...The art of Amaravati, particularly in the sculptural field, is interpreted to have been national rather than provincial; and the sculptors produced an undying art that constituted a great link that is discernible between Amaravati, Bharhut, Kanheri and Nasik. It may not be superficial to point out in this review the stress laid by the author on the element of common heredity in the examples of the work of the painter and the sculptor in such distant and widely separated places as Amaravati and Jaggayapetta, Bharhut and Sanchi, Ajanta and Bagh, and, beyond the seas, at Borabudur in Java. Amaravati art (or as it is called more narrowly Andhra or Satavhana art), cannot in this sense be interpreted as in any way being specially southern or Dravidian....The work is a standing monument of the author's constructive scholarship and a most scholarly study of one of our

greatest art treasures".—*C. S. Srinasacharyar, JIH. XXII, pp. 56-59.*

Sivaramamurti (C.)—Sculpture Inspired by Kalidasa: A Study of Parallels in Art and Poetry. Foreword by the Rt. Hon'ble M. R. Jayakar. pp. xxii+58, 45 illus. The Samskrta Academy, Madras, 1942. [455]

"Kalidasa, a super-master of expression, revels in description which in his profound joy he embellished with forms and themes borrowed from the *repertoire* of the master painter, the sculptor and the subtle actor. A comparison of such fine contacts between art and literature is a great credit for any modern art critic, who can perform this noble task with unerring discrimination and justice of the historical framework within which both art and literature have moved and flourished". —*V. S. Agrawala, JUPHS. XVI, p. 249.*

Upadhyaya (B. S.)—Sculptures in the Provincial Museum, Lucknow. *JISOA. X, pp. 175-190, 3 pl.* [456]

Describes the images of Kubera, Sarasvati. Terracotta heads and fragments of female figures, from the Museum.

Winstedt (Sir Richard)—Buddhist Images from Malaya and Sumatra. *IAL. XVI, Pt. 1, pp. 41-42.* [457]

Indo-European

Dee (J.C.)—Anglo-Dutch Rivalry in the Matters of the East Indian Archipelago (1600 to 1619). *BPP. LXII, pp. 129-148.* [458]

The historian of the progress of Anglo-Dutch relationship in the East finds that the first phase, beginning from the appearance of the Dutch in Eastern waters and ending in 1619, is marked by a remembrance of help rendered by English in the early days of the Dutch struggle against Spain; the feeling that the English and Dutch were Protestants in Europe, in various parts of which the counter Reformation had triumphed; the consciousness of both those nations that the Spanish-Portuguese were a common enemy whose overthrow alone would put them in safe possession of the key to Eastern Commerce, and realization of the fact that the defeat of that mighty navy by England paved the way for Dutch Eastern commerce. But against these ideas were ranged the growing

force of nationalism in Europe, the half-hearted nature of Elizabethan help, and the tenacious pursuit of commercial monopolies riding on the back of avarice and greed. The clashes culminating in spite of the Treaty of Defence in the Amboyan disaster.

- Kempers (A. J. Bernet)**—*Journal van Direq van Adrichem's Hofereis naar den Groot-Mogol Aurangzeb, 1662.* (Linschoten Vereeningin, Werken, Vol. XLV.) Martinus Nijhoff, The Hague, 1941. [459]

Accurate and profusely annotated edition of the embassy of Direq van Adrichem, the ambassador of the Dutch East India Company, to the court of Aurangzeb.

- Moraes (G. M.)**—*The Maratha-Portuguese War of 1683-84.* *JUB.* XI, Pt. 4, pp. 31-47. [460]

Describes the episode of enmity between the Marathas and the Portuguese which led to a war of a sort in Salsette.

- Sastri (K. A. Nilkanta)**—*New Pages from Ananda Ranga Pillai's Diary.* *JMU.* XIV, last 49 pages (separately paged), 2 pl. [461]

The new pages were discovered in three instalments. Prof. G. Jouveau-Dubreuil of Pondicherry first got, with the assistance of M. Filiozart of Paris, from the Bibliothèque National, Paris, a photographic copy of the diary for September 19, 1750. Entry contains important details bearing on the murder of Nazir Jung. M. Lehucaux of Chandernagor spotted some fresh entries among the MSS., preserved in M. Gallois-Montbrun's house and brought them to Madras in 1939. Lastly the author of this paper discovered an interesting entry regarding Duplex-Fattehabad in the collection of M. Gallois-Montbrun.

Jains and Jainism

- Banerji (Adris)**—*Two Jaina Images.* *JBORS.* XXVIII, pp. 43-47. [462]

Describes two images from Purulia in the pargana of Bagda of the Manbhum district.

- Barnett (L. D.)**—*[Outlines of Jainism],* by F. W. Thomas (London, 1940). See *ABIH.* III, No. 761. [463]

"When the first edition of this useful little book appeared in 1916, its outstanding merits were speedily recognised. Its modest aim was a simple statement of the orthodox doctrine, practice, and traditions of Jainism supported by a selection of illustrative passages from Prakrit and Sanskrit writings; and this object was fully attained by the author, aided by the fine scholarship of Professor Thomas. The present edition is a reprint of the first, with some additions to the bibliography; it will be heartily welcomed".—*BROS. X, Pt. 4, p. 1954.*

Bhadramkarviji (Muni)—Jin-Bhakti(Sanskrit-Gujarati text), pp. 204. Maneklal Chunilal at Sharda Mudranalaya, Ahmedabad, 1942. [464]

A collection of Sanskrit verses of interest to Jains by various writers, with their rendering in Gujarati.

Bhattacharya (Harisatya)—Narayanās, Pratinarayanās and Balabhadras. *JA.* VIII, Pt. 1, pp. 36-40. [465]

Brown (W. Norman)—Manuscript Illustrations of the Uttaradhyayana. See No. 89.

Desai (Mohanlal Dalchand)—Jaina Priests at the Court of Akbar. *JGRS.* IV, pp. 1-17. [466]

Discusses Akbar's attitude towards other religions, and the various favours granted by Akbar to Jaina monks.

Diwanji (P. C.)—Jain Sects and Bhagvad (Gujarati text) *FGSTM.* VII, pp. 1-16 [467]

Ghosh (Manmohan)—[Jainism and Karnaṭaka Culture], by S. R. Sharma, (Dharwar, 1940) See *ABIH.* III, No. 780. [468]

The historical survey which constitutes the first section of the work attempts to assess on the basis of epigraphic and other similar materials the magnitude of influence Jainism exerted over rulers and people of Karnaṭaka; and in this connection the author utilises data not hitherto used by other scholars. In the second section the author has made an attempt to determine the exact amount of influence Jainism had on such important aspects of the culture of Karnaṭaka as her literature, art and architecture. In the third section, has been treated the very interesting history of the transformation of Jainism—a faith of Northern origin in its southern career in Karnaṭaka.

Gifford (Barry) *Tr.*—*Doctrine of Karman in Jain Philosophy*. Translated into English from the original German work by Dr. H. V. Glassenapp. pp. xxvi+104. Bombay, 1942. [469]

Haribhadrāsuri—*Ashtak Prakaran* (Gujarati-Sanskrit text) Cr. 16mo. pp. 86. Sharda Mudranalaya, Ahmedabad, 1942. [470]

Verses on religious topics of interest to the Jains, in Sanskrit with their Gujarati rendering, edited by Khushaldas Jagjivandas.

Hastimall (Muni)—*श्रीमन्नन्दीसूत्रम्* (Hindi-Sanskrit-Prakrit text), pp. 274. R. B. Motilalji Mutha at Aryabhushan Press, Poona, 1942. [471]

Jain conception of 'Knowledge'.

Jain (Hiralal)—*Some Recent Finds of Apabhraṃṣa Literature*. See No. 569.

Jain (Kamta Prasad)—*The Jaina Chronology*. *JA*. VIII, Pt. 1, pp. 30-35. [472]

Kantisagarji (Muni)—*Jain Literature of the Mughal Period*, (Gujarati text), *FGSTM*, VII, pp. 17-28. [473]

— *Ghazal Literature of the Jains*, (Gujarati text). *FGSTM*. VII, pp. 267-278. [474]

Kapadia (H. R.)—*Anekāntajayapatika*, by Haribhadra Sūri. With his own commentary and Municoandra Sūri's super-commentary. Vol. 1. Sanskrit Text, critically edited with introduction and preface in English. (Gaikwad's Oriental Series No. LXXXVIII. 9½"×6", pp. xxxi+404. Oriental Institute, Baroda, 1942). [475]

Kapadia (H. R.)—*A History of the Canonical Literature of the Jainas*. 10"×6½", pp. xii+972. Surat, 1941. [476]

"In this book Prof. Kapadia has tried to give us the history of the Svetambar Jain Canon as it is known to us. The author has no doubt collected much traditional material bearing on the historical presentation of the extant Jain canon. But his presentation is very clumsy. The author has not made a very strict

distinction between tradition and history".—*R. D. Vadekar, ABORI. p. 114.*

"Besides the Preface and 'Analysis' which takes a brief survey of the topics dealt with in the volume the author gives us in seven chapters valuable material dealing with (1) the Genesis of the Jaina Scriptures, (ii) the Classifications of the Āgamas, (iii) Redaction of the Jaina Canon, (iv) Extinct Āgamas of the Jainas, (v) Extant Āgamas of the Jainas, (vi) Canonical exegetical literature, and (vii) Comparison and Evaluation. In the presentation of this material he has made use of the work of earlier writers on the subject like Jacobi, Winternis and others, whose studies on diverse topics pertaining to the Jaina literature paved the way for the present study in a more specialised manner. Though the volume is printed.....Index to names of authors, other persons and sects and that of names of works, doctrines and metres etc., are a useful addition to the volume".—*P. K. Gode. NIA. V, pp. 255-256.*

Laddu (R. D.)—[Jainism and Kārṇāṭaka Culture], by S. R. Sharma, (Dharwar, 1940), See *ABIH. III, No.780. [477*

"...the attitude of the learned author is that of an impartial judge of facts rather than that of a sentimental or orthodox writer—the right attitude that should bear well with modern scholarship".—*PO. VII, p. 239.*

Magdum (A. B.)—Jain Dharmachi Olakh (Marathi text). 7½"×5", pp. 56. Pub. author at Sri Mahavir Press, Belgaum, 1942. [478

An introduction to Jainism.

Mitra (Kalipada)—Magic and Miracle in Jaina Literature. *JA. VIII, pp. 57-68. [479*

— Historical References in Jain Poems. *IHQ. XVIII, pp. 101-109. [480*

Indicates the incidental references to historical personages in the collection of Jain Poems named *Atihāsik Jain Kāvya-saṅgraha* compiled by Agarchand Nahta and Bhanvarlal Nahta (Calcutta V. S. 1994). These are composed in Apabhraṃsa Rājasthāni and Hindi.

Muthuswami (S.)—Jain Rulers in India. *JMU. XIV, Pt.1, pp. 49-64. [481*

Jainism, which forms to-day the religion of more than a million of India, had a full-blooded living in that country, especially in

the south, till the 13th century under the patronage of several royal families. These royal families, almost all of them, were themselves Jains by faith. A brief review of the principal dynasties thus known to have professed that creed is attempted here.

Nahta (A.)—Jain Literary Works of the Virgatha Epoch. See No. 668.

Panchamukhi (R. S.)—Jainism in Karnataka and Bhatkal Finds. *KHR.* VI, Pts. 1-2, pp. 14-31; 3 pl. [482]

Explains the work done in a year by the Kannada Research Department, and then deals with the (1) Buddhist remains in the Deccan and South India, (2) Jainism in South India, and (3) Antiquity and evolution of image worship among the Jains.

Premi (Nathuram)—Jain Sahitya aur Itihasa, (Hindi text), Introduction by Dr. A. Upadhye. 7½" x 5", pp. 20+616. Hindi G. R. Karyalaya, Bombay, 1942. [483]

"The title of the work does not mean what it would mean *prima facie* i.e., it is not a history of Jain literature or history of Jainism, but a collection of papers dealing with the problems of Jain literature and socio-historical topics relating to Jainism..... We very much wish that all these papers should be presented succinctly in English in some Journal, so that they would be utilised by the scholars working in the field". —*T.D. Vadekar, ABORI. XXIV, p. 115.*

Rao (G. Hanumantha)—Anekantavada or the Jaina Philosophy of Relativity. *HYJMU.* II. Pt. 2, pp. 79-91. [484]

Unlike other systems of Indian philosophy, Jainism is not amenable to any summary statement. It is essentially a method and an attitude. It is a revolt against the tendency in philosophers to build closed system of philosophy.

Sanghavi (Sukhalaji), Malaviya (D.), and Devi (Hira Kumari)—Jñānabindu Prakarana of Yashovijaya Upadhyaya, with Introduction, Notes and Indexes in Hindi. pp. 82+135, Bombay, 1942. [485]

Sarma (K. Madhava Krishna)—The Jivānuśāsana Vṛtti of Devasūri and its Date A. D. 1105. *JA.* VIII, pp. 87-88. [486]

Sastri (Hirananda)—Ancient *Vijñaptipatras* (Shri-Pratapasingha Maharaja Rajyabhisheka Granthamala Memoir No. 1.) 11"×8½", pp. ix+80, 28 pl. (3 in colour). Baroda State Press, Baroda, 1942. [487]

"*Vijñapti-patra* signifies literally 'letter of informantion', but among the Svethambara Jains it bears the special meaning of an epistle sent on the *paryūṣana* festival in which a local Jain community informs the Ācārya or spiritual head of another Jain congregation of their doings and welfare, invites him to reside with them during the coming rainy season and aid them to perform good works, and asks pardon for sins committed in the past year....The present work, in which Dr. Hirananda Sastri has accomplished his task with wonted skill and erudition, treats of twentyfour such *patras*, which range in date from 1667 to 1916 of the Vikrama-samvat era. The earliest and by far the finest and most interesting of them commemorates the grant of a *farman* by Jahāngir forbidding the slaughter of animals during the *paryūṣana* week, and was sent by the Jain congregation of Agra to Vijayasona Śrī, the successor of the famous Hīravijaya in the pontifical chair. The text, which is in vernacular prose, is given in full, with a modern Gujarati translation by Muni Puṇya-vijaya and a partial English version, followed by useful notes on the numerous technical terms occurring in it".—L. D. Barnett BSOS. XI, pp. 220-231.

"....Very important and interesting feature of these scrolls is that they contain paintings, generally of high order. For example, the illustrations found in the epistle containing the *farman* of Jahāngir were worked by Śalivāhana, the celebrated painter of the courts of Akbar and Jahāngir. They include two portraits of Jahāngir and prince Khurram and figures of Jaina monks, etc. The memoir under review contains no less than 28 pictures artistically reproduced, some of them in tricolour".—H. L. Jain, NUJ, No. 8, pp. 103-204.

"...In addition to the actual *Vijñaptipatras*, which range from the 17th to the 19th century, Dr. Sastri reproduces an illustrated ms. of the *Saṅgrahṇī Sūtra*, which he calls the oldest dated example known of painting on cloth from Gujarat (1897 A. D.); this ms. begins with a fine painting of the characteristic Jaina *Mangala-kalāṣa* with eyes, a form of which the author's discussion is rather inadequate. The vase, with its arborescent outgrowth, and flanking birds represents the Fountain and tree of Life, and may be compared to many almost identical Byzantine forms. The eyes are in all probability representations of the Sun

and Moon: they are strangely impressive. It is significant that similarly eyed vessels are met with in Greece and Egypt, and that kalasha...each of these vessels being ritually the container of an *eau de vie* that represents the blood of a sacrifice". --*Ananda K. Coomaraswami, JAS, 63, p. 173*

Sukhlalji (Pandit)—*Jnanabinduprakarana of Yeshovijayopadhyaya: A Manual of Jain Epistemology*. Critically edited. (Sanskrit text) 10½"×6½", p. 240. Bharatiya Vidya, Bombay, 1942. [488]

Upadhye (A. N.)—*Padmaprabha and his Commentary on the Niyamasāra*. *JUB, XI, Pt. 2, pp. 100-110*. [489]

Niyamasāra is one of the important works of Kundakunda, the celebrated authority on Jain dogmatics. It is composed in Prakrit verse, the dialect being Kaim Śauraseni.

— [Jainism and Karnataka Culture], by S. R. Sharma (Dharwar, 1940), See *ABHIH. III, No. 780*. [490]

"...The first part gives a historical survey of Jainism and Jain community from epigraphic and literary sources under the Karnataka dynasties like the Kadamba, Gudda, Chalukya, Rastrakūṭa, Kalacūri, Hoysala, Vijayanagara and Mysore with their later foundatories. It is under the Gudda and Rastrakūṭas that Jainism experienced a golden age; while under some of the Chalukya and Hoysala kings and Śaivite chiefs, the Jainas suffered a good deal. This section is a systematic attempt for a sober narration of facts in a connected manner. The next section is devoted to the study of Jain contribution to literature, art and architecture. In the last few years a good deal of fresh information has come to light, and we are forced to correct the views expressed by earlier scholars; consequently many of the sources followed by Prof. Sharma require to be restored. In the third section some of the principles of Jainism are outlined according to the works of Kundakunda and the canonical texts like the Uttarādhyāyane, Ācārāṅga, etc., and in the light of this theoretical discussion, Jainism and Jain community are reviewed as they came to be in later days. In conclusion the author shows that there is sufficient evidence to contradict the view that there was nothing like a Jain Period in the history of India; he refutes the allegation of Mrs. Stevenson that the heart of Jainism is empty".—*JBRAS, 18, pp. 108-109*.

Vijaya (Ratna Prabha)—Śramana Bhagwan Mahāvira. Vol. II, Pt. 1, containing 116 *Sutras of Kapla Sutra* text and English translation, pp. 19+290. Vol. III, *Ganadharaṇḍa* with Hemacandrasūri's Tika and English translation, pp. 36+538. Ahmedabad, 1942. [491]

Von Glassenapp (Helmuth)—The Doctrine of Karma in Jain Philosophy. Translated from the original German by Mr. G. Barry Gifford, and revised by the author: Edited by Prof. H. R. Kapadia 9½"×6½", pp. xxvi+105. Bai Vijibai Jiwanlal Panlal Charity Fund, Bombay, 1942. [492]

"...a very neat and handy treatise on the doctrine of Karma by Dr. Glassenapp, who has already given an exhaustive survey of Jainism (*Der Jainismus*) in German. The law of Karma is one of the cardinal principles on which the Jain metaphysics is based. In fact next to the doctrine of Ahimsa, Jainism lays the greatest stress on this doctrine".

—N. V. Vaidya, *ABORI*, XXIV, p. 251.

Lexicography, Grammar and Linguistics

Adyankar (Vasudevashastri)—अद्यकरण महाभाष्य Part II. (Sanskrit-Marathi text), pp. 624, Deccan Education Society, Poona, 1941. [493]

The Great Commentary, Part II. Sanskrit text and Marathi translation and explanatory notes. Padas 3 and 4 of the first Adhyaya and the whole of the second Adhyaya.

Apte (V. M.)—All about 'Vṛata' in the R̥gveda. *BDCRI*. III, Pt. 4, pp. 407-488. [494]

Aiyar (L. V. Ramaswami)—Lilātilakam and Tamil Grammatical Works. *BRVRI*. X, pp. 57-66. [495]

Ayyangar (H. Sesha)—On Pampa's Work (Kannada text). *AOR*. VI, pp. 73-36; VII, pp. 77-91 (of the Kannada Section). [496]

Continuation of the article in *AOR*, V; in these two instalments the meaning of the words *Kirata* and *Rtu Vimana* are discussed.

Ballantyne (James Robert)—First Lessons in Sanskrit Grammar. Revised throughout by Lawrence A. Ware. Theosophical University Press, Point Loma, California, 1941. [497]

Bhattacharyya, (Dinesh Chandra)—*Rayamukha's Patron*. *IHQ*. XVIII, pp. 75-76. [498]

Discusses in brief Dr. Hazra's views (*IHQ*. XVII) on the grammatical construction of the verses of the *Smṛitiratnāra*.

Burrow (T.)—[*Sābdamanidarpana*], by Kesirāja with the Commentary of Lingaparadhya, Edited by A. Venkata Rao and H. Shesha Ayyangar. (Madras, 1940) See *ABIII*, III, No. 895. [499]

"....The *Sābdamanidarpana* is one of the most important, though not the oldest, of the native Kannada Grammars. It forms the basis of Kittel's Grammar, and it was also edited by him. A revised edition of Kittel's work by P. Mangesh Rao (Mangalore, 1920) is available, as is also an edition published by the Karnataka-sāhitya-parīṣad in the same year. The present edition differs from these two in containing the the commentary of Lingaparadhya, hitherto unpublished. Of Lingaparadhya's date nothing is known beyond the fact that he lived earlier than the date when the solitary manuscript from which the text of his commentary is edited, i.e., 1724, was written".—*BSOS*. X, pp. 1049-1050.

Burrow (T.)—[*Abhidhanaratnamālā* of Halayudha with the Kannada *ṭīkā* of Nagavarma]. Ed. by A. Venkata Rao and H. Sesha Ayyangar. (Madras, 1940.) See *ABIII*, III, No. 896. [500]

"....In the introduction Mr. Shesha Ayyangar gives an account of the development of Sanskrit lexicography and of Halayudha Bhaṭṭa in particular. This is hardly necessary in a work such as the present: where an account of the history of Kannada lexicography would have been more to the point".—*BSOS*. X, p. 1050.

Chakravarti (Chintaharan)—[Introduction to *Ardhamagadhi*], by A. M. Ghatage (Kolhapur, 1941), See *ABIII*, IV, No. 640. [501]

"....The arrangement of topics, specially in the section of Morphology, seems to be a bit confused. Portions of declension

and conjugation are jumbled up together in the same chapter while the treatment of Pronouns is spread over several chapters each of which has a portion reserved for the description of some aspects of conjugation....In Article 150 *Dharman* and *artha* are recorded as Sanskrit words in the neuter gender, but the source of this statement is neither indicated or known, at least in classical Sanskrit. It is not clear if the words *vili* and *sadhi* are correct even with long final vowels, though both the forms are noted in different connections".—*IHQ*, *XVIII*, pp. 276-277.

Chatterji (Suniti Kumar)—Pre-Indo-European. *IC*. VIII. Pt. 4. pp. 300-322. [502]

— Linguistics in India. In No. 1183, pp. 321-331. [503]

— Indo-Aryan and Hindi. Eight Lectures on the history of the Aryan Speech in India and on the development of Hindi delivered before the Research and Post-Graduate Department of the Gujarat Vernacular Society. 9"×5½". pp. xiii+258. Ahmedabad, 1942. [504]

"In the first part dealing with Indo-Aryan in general, the author begins with short sketches of Indo-European, Indo-Iranian and Indo-Aryan stages and describes, in brief, the Families of Languages, earlier and later Homes of Indo-European People, the Wiros, in South Uralic and Eastern European regions, in the light of the most recent evidences on the subject, The differentiation of Hittites, and the sojourn of the main body in Mesopotamia, Asia Minor and later to the land of *Dasa-Dasyus* and *Dava-Asuras* in Iran and the Punjab are all dealt with in brief but clear manner. Next come the main characteristics of the hypothetical Indo-European and the subsequent important changes, such as its bifurcation into satem and centum groups, simplification of vowels, i.e., *a, e, o, ā, ē, ō*, to *a* and *ā* singly and in diphthongs, etc. tending to the formation of the primitive Indo-Aryan, i.e., the language of the Vedas.

The whole of the second lecture is devoted to the Non-Aryan back-ground or substratum of the Indo-Aryan and further changes which the old Indo-Aryan underwent under the subject but persistent influence of this back-ground". —*JGRS*, *V*, p. 111.

— [A Grammar of the Oldest Kanarese Inscriptions]. by A. N. Narasimhiah, (Mysore. 1941), See *ABHI*. IV, No. 665. [506]

"The oldest authentic specimens of Kannada are in the inscriptions as selected by Dr. Narasimhiah in this work and they

all are prior to 700 A. D. The highly developed state of the language shows that there was considerable literary culture of it from very early times. We have a literature from the ninth century onwards in what has been called *Paḷe-gannada* (or *Hale-gannada*), 'Old Kannada', as opposed to the other phase of the language called *Hosa-gannada*. The language treated in Dr. Narasimhaiah's work is what has been called *Parrada Paḷe gannada* or 'Archaic Old Kannada'. As the specimens are from contemporary documents, they are more valuable for phonetic and other stand-points than MSS., which are generally much later than the date of composition of a work".—*IRASBL. VIII, pp.143-144.*

Chaudhuri (R. P.)—The Philosophy of the Pali Language. *IHQ. XVIII, pp. 342-368.* [507]

Discusses in brief the philosophy of Pali with special reference to Sanskrit and Prakrit.

Chitrava (Siddheshwar)—Every Language has Accents (Marathi text) *BISMQ. XXII, pp. 52-53.* [508]

Date (Y. R.) and Karve (C. G.)—Mahārāṣṭra Vakyaṁsaprādya Kōsha. A Dictionary of Marathi Proverbs and Idioms. Vol. I, A-TH. Mahārāṣṭrakōṣa-Maṇḍala, Poona, 1942. [509]

"In the life of the Indian people proverbs have always played a great part, and whoever wishes to understand the mind of the masses, and to converse with them on easy terms, can do no better than acquaint himself with the proverbial wisdom handed down in this form from generation to generation. It is a subject which from the first has attracted the interest of investigators. Many collections have been made and attention has often been drawn to the remarkable similarity of expression that occur in proverbs all over the world. The present collection is distinguished from all others by its completeness and the fullness of the material it presents. The authors—jointly responsible for the Marathi lexicon published in the last decade—have continued their labours in a most profitable direction. From literature and from the mouths of the people they have compiled a truly monumental collection. The present volume containing the first half of the work runs to over 650 pages and the second half will be about the same length. In the second volume an elaborate introduction to the subject, a detailed explanation of the abbreviations used and a bibliography will be added".—*LOL. LIV, p. 58.*

Dave (T. N.)—Linguistic Survey of the Borderlands of

Gujarat. *JGRS.* IV. pp. 262-272; V, pp. 208-226. [510]
Lays down a system for a linguistic survey.

Davis (Edwin B.)—Sanskrit Vowels. *JAOS.* 62, pp. 118-130. [511]

Investigates Sanskrit vowel changes, Phonetic forms, Convertible phonemes, Consonants, Quantity and accent, Vowel quality and changes, Primitive monophthongizations. Study of causes: (1) anatomy, (2) quantity, (3) stress, (4) inherent power, (5) musical quality, (6) acoustics.

Ghatage (A. M.)—A Brief Sketch of Prakrit Studies. In No. 1183, pp. 153-174. [512]

Ghosh (Batakrishna)—[Introduction to *Ardhamagadhi*], by A. M. Ghatage. (Kolhapur, 1941), See *ABIII.* IV, No. 640. [513]

"....In the chapters on phonology the author has dealt with his dialect from the view-point of historical grammar, though his treatment of morphology and syntax is modestly descriptive. The whole book is very closely written, so that it would be difficult to point out any superficial words or sentences in it. In the phonology portion the author has almost on every page touched unsolved knotty problems which he perhaps should have avoided, for, evidently, due to lack of space, he could not do justice to them".—*IC.* IX, p. 405.

— Pādānudhyāta. *IC.* IX, Pt. 1, pp. 118-120. [514]

Replies to Dr. D. C. Sircar's note (*IC.* IX, Pt. 1, pp. 115-118) and says that he is convinced more than ever before that in *pādānudhyāta* the verb *anu-dhya* is medial in meaning.

Joshi (Bhargave Sastri)—Vyākaraṇa Māhābhāṣya of Patañjali, Vol. IV. With Kaiyata's Pradīpa and Nagesa's Udyota. Foot notes in Sanskrit. (IV Adhyaya complete and 1 Anhika of V Adhyaya). pp. 12+450, Bombay, 1942. [515]

Katre (S. M.)—A Note on the Rhythmic Distribution of Nominal Compound in the Satapatha Brāhmaṇa. *NIA.* V, pp. 83-89. [516]

In his paper in *BDCRI.* III, the author had inadvertently omitted a certain number of compounds from the statistical computation. He rectifies the omission here.

— Studies in the Rhythm of Old Indo-Aryan Vocables. *BDCRI.* III, Pt. 2, pp. 181-211. [517]

This is one of the the series intended to approach statistically the rhythmic distribution of Old Indo-Aryan vocables in their space-time context and discover, if possible, some 'laws' governing their distribution. The present paper discusses the rhythmic distribution of 2,820 vocables drawn from the nominal compounds occurring in the *Satapatha Brahmana*.

— A Comparative Etymological Index to Formation of Konkani. *BDCRI*. III, Pt. 2, pp. 291-348. [518]

— On the Present Needs of Indian Linguistics. *PO*. VI, pp. 125-138. [519]

Konow(Sten)—Khotansakische Grammatik. (Porta Linguarum Orientalium herausgegeben von Richard Hartmann, 22). pp. vi+130, with text facsimile. Otto Harrassowitz, Leipzig, 1941. [520]

"...The grammar is comparative and historical as well as descriptive: use is made in the first instance of the closely related Maralbasi, then of the other middle Iranian languages, Sogdian and Pehlevi, of Avestan and Old Persian, and occasionally of some of the modern dialects".—*M. S. Beeler, JAOS. 62, p. 350.*

Kosambi (D. D.)—On Valid Tests of Linguistic Hypotheses. *NIA*. V, pp. 21-24. [521]

It is known that in any connected piece of writing the number of words used twice is far less than that used only once. The number occurring three times is still less, and the drop continues rapidly. The philologist George Kingsley Zipf has proposed a law for this, the number of words used n times being, according to him, proportional to n^2 . The main purpose of this short article is to raise serious objections to this inverse square law. These objections are statistical. The author maintains that no such law, whatever the exponent, will do for the data so far given because the fit is not sufficiently good even when the best exponent is taken by calculations on the logarithmic scale.

Kramrisch (St.)—Temple, Door, Throne, Etc. *JISOA*. X, pp. 210-252. [522]

Describes the various Sanskrit terms, and discusses their imports.

Matthews (Gordon)—The Vulgar Pronunciation of Tamil. *BOSO*. X, Pt. 4, pp. 992-997. [523]

Mehendale (M. A.)—A Comparative Grammar of Asokan Inscriptions, *BDCRI*. III, Pt. 2, pp. 225-290. [524]

Develops a purely comparative approach to the linguistic material preserved in the inscriptions. Divides the study into four parts: (1) Phonology, (2) Morphology, (3) Nominal formation and composition, (4) Comparative stymological dictionary of Asokan vocables as recorded in the inscriptions.

Mitra (A. K.) and Chatterji (B. K.)—Dravidian and Mon-Khmer-Speakers or Australoids? A Study in Variation. *IC*. VIII, Pt. 4, pp. 329-368. [525]

Discusses the racial distinction of the Dravidian from the Mundari-speaking tribes and proceeds to examine what makes the Austro-Asiatic group of languages a matter of the aboriginal problem.

Moraes (G. M.)—[A Grammar of the Oldest Kanarese Inscriptions], by A. N. Narasimhia (Mysore, 1941), See *ABIH*. IV, No. 665. [526]

"....It is the special merit of the present work that while giving the words in the form in which they are found in the inscriptions under study, the author also mentions various modulations they underwent in the succeeding centuries....To those desirous of acquiring a knowledge of Kannada Epigraphy, no better work can be recommended".—*JEBRAS*, 18, p. 102.

Patkar (M. M.)—Anekārthanāmamālā (In Hindi) Vinayasāgara (Sam 1702—A. D. 1646). *PO*. VII, pp. 194-196. [527]

This lexicon is one of the few of its kind in Indian vernaculars. It is written in Hindi and contains 169 verses.

— **Sabdaratnavali**: A work on Sanskrit Lexicography by Mathuresa and the Identification of his Patron Musakhan. *PO*. VII, pp. 94-96. [528]

Pillai (K. Kanapathi)—The Palatal η in Tamil. *UCB*. I, Pt. 2, pp. 66-73. [529]

Analyses the various changes the palatal nasal sound η has undergone from the earliest times to the present. Unlike several other sounds in Tamil, this sound occurs in words, initially, intervocally and finally. The analysis presented here forms a study of it in all the three positions in which it occurs.

Pillai (K. Kanapathi)—The Enunciative Vowel in Dravidian.
UCR. I. Pt. 1. pp. 35-41. [530]

There seems to be two groups of words in the Dravidian languages in which the vowel ending *u* and *a* occur. In one group these vowels behave in the same way as the rest of the vowel sounds of the languages when they are combined with other sounds. But, in the other group they behave differently. An attempt is made here to prove that these vowel sounds as occurring in the second group are later additions.

Ramakrishnayaya (K.)—Inflection in Dravidian Languages, (Telugu text) *AOR. VI*, pp. 1-36, of Telugu section.[531]

An attempt to trace the development of inflection in the major languages of the Dravidian group, particularly with reference to Telugu. The origin and the significance of *Vibhakti* in Sanskrit is explained and it is argued that this idea of *Vibhakti* cannot be applied in the case of the Dravidian group of languages, though for the sake of convenience it is generally adopted therein. The so-called case-signs are traced to independent words in the language, and the relation between the base and the post-positions is explained as one of attributive nature. The inflexional increments, i.e., the '*aupari-bhaktikas*' are also independent words introduced only to make the possessive idea clear. This principle holds good even in the case of verbal inflection, as the verbal form in these languages, is mostly composed of a verbal participle or adjective qualifying a pronoun standing after it.

— The Dravidian Infinitive. *AOR. VII. 12 pages.*[532]

The Dravidian infinitive which was originally an infinite verbal form formed by suffixing 'al' to the root, has later given rise to a good number of compound verbal forms in these languages thus serving to show how the principle of agglutination has been at work in the general development of the forms in these languages.

Rau (Shankar)—A Glossary of Philosophical Terms (Sanskrit-English). Sri Venkatasvara Oriental Series No. 3, pp. viii+88, Sri Venkatesvara Or. Institute, Tirupathi, 1941. [533]

Reddiar (V. Venkata Rajulu)—Word-Building. (Tamil text). *AOR. VII, 16 pages.* [534]

Indicates and exemplifies (1) the origin of the language, (2) the independence of Dravidian languages, (3) certain nominal

endings of the Primitive Dravidian, (4) the laws of phonetic changes in the major Dravidian Languages and (5) certain types of word-formation in Tamil.

Reddiar (V. Venkata Rajulu)—Changes of Consonants. (Tamiltext). *AOR*. VI, pp. 13-24 of Tamil Section. [535]

Continuation of the article which appeared in the previous number of *AOR*. In this, Phonetic changes of certain consonants in *Sandhi* are further discussed.

Sa'adah (Khalil)—Kamoos Sa'adah. English-Arabic Dictionary. 10"×6½" pp. 1756, Cairo, 1942. [536]

Sankaram (C. R.)—The Positional Variants of the Phoneme Aytam in Old Tamil. *BDCRI*. III, Pt. 2, pp. 392-394. [537]

Sarasvati (Hariharanand)—The Word and its Signification (Śabda and Artha). *JISOA*. X, pp. 32-64 [538]

Discusses a method by which grammarians and exponents of other 'branches of traditional philosophy' (darśanas), having demonstrated the perpetuity of Word (Śabda), prove the eternity and the transcendental character of the Vedas. In their view, the Vedic scriptures have no beginning. When no human theories existed, they existed, and they will remain when all theories have ceased to exist.

Sarma (K. Madhava Krishna)—Kātyāyana. *PO*. VI, pp. 74-92 [539]

Examines certain representative Vārtikas with a view to clarifying the position of the Vārtikara in respect to Pāṇini.

Sastri (M. P. L.)—The Word 'Saraswati' in Sanskrit Literature. *PO*. VI, pp. 190-194. [540]

Points out the various meanings attached to the word.

Sehgal (S. R.)—Importance of Accent in the Vedas. *PO*. VI, pp. 93-101. [541]

Sharma (H. D.) Ed.—Alankaradarpana. A short treatise on Figures of Speech abridged from the tenth chapter of Visvanatha's Sahityadarpana. 7½"×5", pp. iv+54, Delhi, 1941. [542]

Simon (A. I.)—Language a Clue to History. *BRVRI*. X, pp. 26-40. [543]

A study of the introduction of words from other languages into the language of the Jews of Malabar. It represents the various stages or periods in their history in Malabar.

Sircar (Dines Chandra)—Meaning of *Anudhyata*. *IC*. IX. Pt. 1, pp. 115-118. [544]

Does not agree with Dr. B. K. Ghosh that the word means 'steeped in meditation'. The word, he says, is usually taken to mean 'meditating on', but in many cases it certainly means 'favoured'.

Tatacharya (D. T.)—Padapañkajam-Rupaka or Upamā Also? *JSVOI*. III, pp. 23-53 [545]

Discusses the question whether the compound Pada-Pankajam is a mere *rūpaka* or also an *upamā*.

— Theories of Sentence-Significance. *JSVOI*. III, pp. 215-228. [546]

Discusses a few interpretations from Indian literature, that may be given to the sentence according to different contexts.

Upadhye (A. N.)—Prakrit Studies: Their Latest Progress and Future. *JA*. VIII, pp. 69-86. [547]

Venkateswaran (C. S.)—Rg.-Vedic Words Etymologically Equated in both the Aitareya Brāhmaṇa and the Nirukta. *BDCRI*. III, Pt. 4, pp. 547-559. [548]

Libraries and Manuscripts

Abdullah (S. M.)...A Descriptive Catalogue of Persian, Urdu and Arabic Manuscripts in the Punjab University Library. Vol. I, Persian Manuscripts; Fasciculus I, History. Preface by Prof. Muhammad Shafi. pp. ii+130. Lahore, 1942. [549]

Agrawala (V. S.)—An Ancient MS. of Mahābhārata found in Kashmir. See No. 294.

Aiyangar (A. N. Krishna)—The Harita Smṛti. *BmV*. VI, Pt. 1, pp. 58-65. [550]

Discusses the MS. of the work.

Andhra Desa Association—The Twenty-third Andhra Desa Library Conference - Pedapalem. *LB. I*, Pt. 3, pp. 111-114. [551]

Askari (Syed Hasan)—A Copy of Dastur-ul-Amal. In No. 1007, pp. 178-187. [552]

Banerje (Bhupendra Nath)—India's Contribution to the Science of Classification. $9\frac{1}{2}'' \times 6\frac{1}{4}''$ pp. 16. Gandhigram, Benares, 1942. [553]

Describes two systems of book classification: (1) S. R. Ranganathan's Colon Classification, and (2) S. C. Guha's *Prachyavargikarāṇa-paddhah*, a system on Oriental lines.

— Beginning of Public Libraries in Bengal. *CR.* 84, pp. 65-74. [554]

Banerji-Sastri (A.)—Two Important MSS. Commentaries of the Mahābhārata. See No. 297.

Chakravarti (Chintaharan)—Study of Manuscripts. In No. 1183, pp. 399-406. [555]

Divanji (Prahlaḍ C.)—Three Gujarati Legal Documents. See No. 219.

Fyzee (A. A. A.)—The Library Movement. In No. 566, pp. 49-52. [556.]

A broad outline of the Library Movement organised by the Library Development Committee, Government of Bombay, 1939-41

Gode (P. K.)—Descriptive Catalogue of Government Collection of Manuscripts at the Bhandarkar Oriental Res. Institute. Vol. XIII, Pt. II - *Kavya*. pp. xx+523. Bhandarkar Or. Res. Institute, Poona. 1942. [557]

— A Contemporary Manuscript of the Hastasanjivana-Bhāṣya of Meghavijayagani, Belonging to Raghunātha Mahadeva Ghate: Between A.D. 1680 and 1700. *JA.* VIII, Pt. 1. pp. 25-29. [558]

— A Contemporary Manuscript of Bhanuji Dīkṣita's Vyākhyāṣudhā, dated A. D. 1649. And Identification of

his patron Kirtisimha of the Baghela Dynasty (Between A.D. 1620 and 1660). *JUB.* XI, Pt. 2, pp. 90-99. [559]

Government Photo Registry Office—Microfilming: Its use as an air raid precaution (A. R. P.) measures for the safety of Important records in Libraries, Record houses, Etc., *LB.* I, Pt. 3, pp. 105-108. [560]

Guba (Satisa C.)—*Prāchya-Vargikarāṇa-Paddhati: A System of Classification Developed on Oriental Lines.* With Introductory Notes by MM. Acharya Gopinath Kaviraj, Benares, 1942. [561]

Halim (A.)—Some Indian Collections of the *Tarikh-i Alfī*. In No. 1007, pp. 108-113. [562]

The compilation of the *Tarikh-i Alfī* was begun in 993 A. H. (1585 A. D.) at the orders of Akbar, the principal contributors being Mulla Ahmad of Tatta and Khan Khanan Asfa Khan. It is a universal history, intended to embody the chronology of one thousand years of Islam, and was named so because Akbar entertained the belief that the maximum life span of a religion is one thousand years after which it decays.

Harshe,—A Descriptive Catalogue of Sanskrit MSS. of the Vinayak Mahadev Gorhe Collection. $9\frac{1}{2}" \times 6\frac{1}{2}"$, pp. 49. Deccan College, Poona, 1942. [563]

124 Sanskrit manuscripts are listed and very briefly described. 76 of these MSS. are said to be complete, the rest incomplete.

Hayavadana (C.)—Note on some Ancient Documents from Dodhallapur, Bangalore, In No. 1007, pp. 269-270. [564]

The documents refer to the family of Sardeshpande Nagappa. They consist of certain *sanads* relating to certain *inams* and *jagirs* in the present Dodballapur, in Bengal district. Mainly in Persian and Marathi languages,

Indian Library Association—The fifth All-India Library Conference, Bombay, 1942. List of Papers received, along with their summaries and draft resolutions and other topics for discussion at the Conference. $9\frac{1}{2}" \times 6\frac{1}{2}"$, pp. 22. Indian Library Association, Bombay, 1942. [565]

— The fifth All-India Library Conference, Bombay.

Souvenir to the Delegates. $9\frac{1}{2}" \times 6\frac{1}{4}"$, pp. 67, 2 pl. The University of Bombay, 1942. [566]

Description of the city of Bombay; Libraries of Bombay; Libraries organised by the labour welfare department, Government of Bombay; The Library Movement by A. A. A. Fyzee; History of early printing in Western India, by Rev. J. B. Primrose and early printed books in Gujarat by T. D. Waknis.

— The Fifth All-India Library Conference, Bombay 4th, 5th, 6th, April, 1942. Souvenir to the Delegates. $9\frac{1}{4}" \times 6\frac{1}{2}"$, pp. 67. University of Bombay, 1942. [567]

Gives a short historical sketch of Bombay from the pre-historic times to the present day, and detailed information of Bombay Libraries.

Jaffar (S. M.)—Mughal Farmans in Peshawar, In No. 1007, pp. 236-245. [568]

Jain (Hiralal)—Some Recent Finds of Apabhramṣa Literature. *NUJ*. VIII, pp. 81-92. [569]

Contents of five Apabhramṣa works in manuscript are described. The *Pajjunṇa-kathā* is a poem dealing with the life of Pradyumna Kumāra, a remarkable figure of the Jain hierarchy. The *Sukumālacariu* of Śrīdhara narrates the life of pious Sukumāra. The *Chakkammovāsa* is a treatise on the sixfold duties of a householder. The *Avuṇṇa-rayana-paiya* of Lakṣmaṇa treats of the religious vows to be observed by the Jain householders. The *Nemināhacariu* of Lakṣmaṇadeva describes the life of Neminātha, the 22nd Tīrthāṅkara of the Jains.

Joshi (Umashankar)—Akho, (Gujarati text) pp. 308. Gujarat Vernacular Society, Ahmedabad, 1942. [570]

A study of manuscripts and original material of Akho, the philosopher-poet of Gujarat. Based on examination of all available materials, the author has come to certain conclusions, which are an improvement on those already arrived at. He is of the opinion that Akho is not an original writer but has been inspired by writers like Mandana preceeding him.

Katrak (J. C.)—Oriental Treasures. $10" \times 6\frac{1}{4}"$, pp. 320. Pub. Author at Fairy Manor, Gunbow Street. Bombay 1942 [571]

Contains a descriptive list of old Manuscripts in the private libraries of Gujarat, especially those bearing on Iranian and Parsi subjects.

Kavi (M. Ramakrishna)—*Airavata-caritramu*: Manuscript Notice. (Telugu text) *JSVOI*. III, Pt. 2, Supplement pp. 30-32. [572]

Krishna (M. H.)—Letter of Vira Rajendra Wodeyar, Raja of Coorg. (C. 1799 A. D.). In No. 1007, pp. 280-287. [573]

The document consists of an interesting long paper roll containing a letter written by Veer Rajender Warriar (Vira Rajandre Wodeyar) of Coorg in about 1799 A. D. to the British.

Mathews (John)—The care of Books and Appreciation of Good Craftsmanship. *LB*. I, Pt. 2, pp. 74-79. [574]

Munshi (K. M.)—All-India Library Conference, Fifth Session, Bombay. Address. $9\frac{3}{4}'' \times 6\frac{1}{4}''$, The Hon. Local Secretary, Fifth All-India Library Conference, Bombay, 1942. [575]

Namboyar (Raghavan)—An Alphabetical List of MSS. In the Oriental Institute, Baroda. Compiled from the existing card catalogue. Vol. I, pp. 12+742. Gaekwad's Oriental Series No. 97. Oriental Institute, Baroda, 1942. [576]

Narahari (H. G.)—Manuscript Notes. *BmV*. VI, Pt. 1, pp. 52-57. [577]

Draws attention to three MSS in the Adyar Library: (1) The *Vepīsamvaranaprākṛtavyaḥyāna*, (2) An abridgment of the *Kāvya-vilāsa* of Girāṇjīvilhalla by Vasudeva, and (3) Three variant Commentaries on the *Prākṛt Passages* of the *Abhijñānaśākuntala*.

— Some Early Poligars of Ūrkād. *BmV*. VI, Pt. 2, pp. 123-129. [578]

Notes on MS. of the *Seturīyaviṣṭaya* which gives some information of a personal nature regarding a few of the early poligars of Ūrkād whōm is now a small zamindari in the southernmost part of India.

— The *Prārābhadhvaṇtasamhitā* of Acyutaśarma Moḍok. *NIA*. V, pp. 115-118. [579]

In the Government Oriental Library, Mysore, there is a paper manuscript written in Kannada characters, and contains 40 quarto-sheet pages. The language is corrupt and each page teems in cribal

errors. The MS. is named *Prārabdhavānta-Vidhvāṇsanam*, but in the colophon it is styled *Prārabdhavāntasamhṛtiḥ*. The author discusses this MS.

Narahari (H.G.)—A New Recension of the *Mahānāṭaka*. *Bm V*. VI, Pt. 3, pp. 227-233. [580]

Describes the MS. of what the author regards as the fourth recension of the *Mahānāṭaka*.

Narasimhachar (L.)—Ikkeri Samsthana Alike Vivara. In No. 1007, pp. 312-315. [581]

This is a paper manuscript discovered at Gauja, a Village in the Sagar Taluka of the Shimoga district in Mysore State. It consists of 59 pages (Foolscap quarto) of written matter in Kannada prose and gives a brief account of the kings of the Keladi dynasty.

Punjab University,—Catalogue of the Sanskrit Manuscripts in the Punjab University Library. Vol. II. pp. xvii+295+65. Punjab University, Lahore. 1941. [582]

Striking evidence of the Punjab University Library's wealth in Sanskrit Manuscripts on the Vedas and Veda-lakṣaṇas, Upaniṣads Śrauta Grhya and Dharma works, and the literature of Mīmāṃsā, Tantrism, and Saivism was borne by vol. I of its Catalogue, published in 1932; and now we have equally gratifying testimony as regards other branches in Vol. II, which records 5,066 MSS... The Librarian, Mr. S. S. Saith, has written a brief preface, and Professor Lakshman Sarup has contributed an introduction in which he calls attention to the rarer and more important works in the collection. The book is really heartening to Sanskritists". —L. D. Barnett, *BSOS*, XI, p. 446.

— A Descriptive Catalogue of Persian, Urdu and Arabic Manuscripts, in the Punjab University. Vol. I —Persian Manuscripts, Fasciculus I,—History. Compiled by S. M. Abdullah. pp. iv+130. Punjab University, Lahore, 1942. [583]

Poduval (R. V.)—An Unpublished Dutch Record in Malayalam of A.D. 1663. In No. 1007, pp. 321-322. [584]

This is an old cadjan (palmyra leaf) document dated 14th July 1663 A.D., recording an agreement entered into by the Dutch East India Company with the Rajas of Cochin and Parakkad.

The Raja of Parukkad agrees to become an enemy of any person who is hostile to the Raja of Cochin, to send away from his territory, Goda Warma who was a pretender to the throne of Cochin, and to be an ally of that Company in future just as he was an ally of the Portuguese in the past. He also agrees to permit the Dutch East India Company to erect a factory and to demolish a portion of the mud-wall enclosing his Capital.

Raghubir Sinh (Maharaj Kumar)—*Mirat-al-Haqaiq*, In No. 1007, pp. 356-362. [585]

Discusses the contents briefly of the Persian manuscript in the Bodleian Library, which he says is of first rate importance.

Sarma (D. R.)—On Air-Raid Protection of Libraries. *LB*. I, Pt. 2, pp. 69-73. [586]

Contains useful information for the guidance of those who may have to take precautionary measures for the safety of their collections.

Sarma (K. Madhava Krishna)—The *Pramanamajari* of Sarvadeva. *BmV*. VI, Pt. 2, pp. 111-122. [587]

Gives a readable text of the manuscript.

— The *Sabdalingārthacandrika* of Sujana and its Commentaries, Unique Works. *JTSML*. III, Pt. 1, pp. 21-25. [588]

A Telugu manuscript in the Adyar Library: A dictionary of homonyms. It contains also a commentary on the work called *Dṛṣṭāntasiddhāntajana* by the author's grandson. Contains statements which are absolutely unreliable.

— The *Aryabhatiyavyakhya* of Raghunatha-Raja: A Rare and Hitherto unknown work. *BmV*. VI, Pt. 3, pp. 217-227. [589]

Describes the manuscript of the work.

— Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library, Vol. I-Vedic. 10"×7½", pp. xxxvi+415. Adyar Library Madras, 1942. [590]

Sarma (P. V. Varadaraja)—*Mulikanukramanika*. *JTSML*. II, Pt 3, pp. 20-27. [591]

The work is reproduced in the hope that Indian doctors will find it useful in getting at Tamil equivalents for Sanskrit names. It gives Tamil synonyms for more than 3500 Sanskrit terms.

Sastri (K. A. Nilakanta)—Four Documents Relating to the Kālahasti Temple. *BmV*. VI, Pt. 1, pp. 14-34. [592]

Four documents in Telugu are copied in a palm leaf MS. of six folios. They are all dated and relate to certain transactions of the Kālahasti temple.

Sastri (K. N. Venkatasubha)—Petrie Papers. In No. 1007, pp. 288-296. [593]

A collection of papers owned by a family in Scotland; contains selected letters of William Petrie of the Madras Council between 1790-1802 addressed to Henry Dundas and Lord Mornington giving his opinion on matters of vital interest in that short period of south Indian history.

Sastri K. S. (Ramaswami)—A Descriptive Catalogue of MSS. in the Central Library, Baroda. Vol. II (Śrauta Sūtras and Praygas). pp. 18+95+301. Gaekwad's Oriental Series No. 96. Gaekwad's Oriental Institute, Baroda, 1942.) [594]

The first volume was published in 1925 and consists of Veda, Vedāṅgas and Upaniṣads (G. O. Series No. 27).

Serjeant (R. B.)—Handlist of the Arabic, Persian and Hindustani MSS. of New College, Edinburgh. 7½"×5", pp. 16. Luzac, London, 1942. [595]

"This list describes the manuscripts which were donated to the New College by Benning and Bell. Although the MSS. have not been described in detail, the list will be of great use to the scholars interested in Oriental MSS. The first lines of some important Manuscripts are given which will be helpful for comparison with the Manuscripts of other libraries. The collection consists of important Manuscripts in Arabic dealing with Theology, history, biography; in Persian (section III) history, biography, ethics, poetry, translations from Sanskrit, astrology and music; in Hindustani (section III) Manuscripts of Deccani Urdu are very important".—*B. D. Verma, ABORI. XXV, p. 148.*

Shaikh, (C. H.)—A Copy of MS. of the Persian Translation of Vālmīki's *Yogavāsistha* made under the Auspices of Prince Dara Shukuh. *BDORI. III, p. 397.* [596]

Siddiqi (A. M.)—A Collection of Original Letters by Nizam Ali Khan Addressed to Mohamed Ali Wala Jah. In No. 1007, pp. 265-268. [597]

- Singh (Sohan)**—Democracy within a Library. *LB. I*; Pt. 3, pp. 101-104. [598]

In 1939, the staff of Sardar Dyal singh Public Library, initiated a movement within its own walls which, though a well-established part of the structure of library service in America and the West, is a new operation in the world of Indian Librarianship. This was an effort to span the social relations of members of the staff on lines consonant with human dignity, i.e. on democratic lines.

- Sircar (Dinesh Chandra)**—A Sanskrit-Maithili Document of the time of Emperor Muhammad Shah, A.D. 1730. In No. 1007, pp. 87-91. [599]

- Sri Venkatesvara Or. Int.**—Scheme of Classification of Books adopted in the Library of the Sri Venkatesvara Oriental Institute. *JSVOL. III*, pp. 229-242. [600]

- Tatacharya (D. T.)**—Āsrutārthopanyāsa. *JSVOL. III*, pp. 134-137. [601]

Discusses a palm leaf manuscript from the collection of the Sri Venkatesvara Or. Institute, Tirupati. The work is in the form of a description of a dialogue between a teacher and his pupil. The language is Sanskrita-Tamil *manipravalam*.

Literature, Poetry and Drama (and their authors)

- Abdul-Rashid (Shah)**—Insha-I-Māhru or Tarassul-I-Ain-Ul-Mulk. *IsO. XVI*, pp. 279-290. [602]

- Agrawala (Vasudeva S.)**—Sumanottara. *PO. VII*, pp. 197-200. [603]

- Aiyangar (A. N. Krishna)**—The Diṇḍima Poets of Millandram and the Kings of Vijayanagara. *ABORI. XXIII*, pp. 23-29. [604]

- The Acyutariyābhyudaya of Rājanātha Diṇḍima. *BmV. VI*, Pt. 1, pp. 17-24; Pt. 2, pp. 25-32; Pt. 3, pp. 33-48; Pt. 4, pp. 49-56. [605]

- Aiyangar (K. V. Rangaswami) Ed.**—Kṛtyakalpataru of

Bhaṭṭa Lakṣmīdhara. (Gaekwad's Or. Series No. 98.),
9½" × 6", pp. xcii + 301. Oriental Institute, Baroda, 1942.

[606]

Aiyar (C. P. Ramaswami)—The Heritage of Indian
Literature. *IR.* 43, pp. 225-228.

[607]

Ayyar (A. S. P.) *Tr.*—Two Plays of Bhasa. (Yaugandhara-
yana's Vows and the Vision of Vasavadatts). 8" × 5½",
pp. 159. Madras, 1942.

[608]

Ayyar (Krishna)—A Tamil Song of Malavai Chidambara
Bharati, (Tamil text). *JMA.* XIII, pp. 77-79.

[609]

Aziz (Wahida)—The Origin of Indian Drama. *IR.* 43, pp.
70-72.

[610]

Bagal (Jogesh C.)—Raja Radhakanta Deb on the Reaction-
ary Attitude of the Europeans in India and the Revival
of Sanskrit Learning. *TMR.* LXXII, pp. 157-160.

[611]

A short sketch of Radhakanta Deb's activities and gives his
two letters, one to H. H. Wilson of the East India House, and
other to Dr. Von Max Muller.

Banerji (Sures Chandra)—Tithiviveka of Śūlapāṇi. Critically
edited for the first time. *PO.* VI, pp. 230-235; VII, pp.
85-93.

[612]

Present text prepared by collating two MSS. belonging to the
University of Dacca. Tithiviveka fixes the precise point of time
when fasts and other religious duties are to be performed in a
particular 'tithi' especially when a 'tithi' extends over more
than a day.

— Śūlapāṇi, The Sāhuḍiyān. *NIA.* V, pp. 145-156;
169-176.

[613]

Examines the works of this author.

— The Dīpakalikā of Śūlapāṇi with Special Reference
to the Vyavahāra Section. *NIA.* V, pp. 31-35.

[614]

Discusses the merits of Jīmūtvahana Śūlapāṇi and concludes
that recent investigations into the *nibandha* literature of
Bengal have, to a great extent, shaken the claim of Raghunan-
dana to a position next only to Jīmūtvahana. Śūlapāṇi was a

pioneer worker in the field. He did the spade-work and made the field smoother and easier for Raghunandana. Raghunandana has drawn profusely upon Śilapāṇi.

- Bhat (M. Mariappa)**—Chandassāram of Guṇacandra. (Kannada text). *AOR*. VI, pp. 1-35 of Kannada section; VII, pp. viii+8 (Kannada section). [615]

Short but useful work on prosody written by a Jaina poet called Guṇacandra (c. 1650 A. D.). This is based on a manuscript deposited in the Government Oriental Library, Mysore, and published for the first time.

The work consists of five chapters dealing with the following topics: (1) Introduction and technical terms, (2) *Matravṛttas* including the Kannada metres *Satpadis*, (3) *Samavṛttas* and other *varnavṛttas*, (4) miscellaneous metres and (5) *Talavṛttas*.

Unlike previous writers on Prosody, the author has given due recognition to Kannada metres, particularly *Lavani* usually employed in folk-songs and *Talavṛttas*, which form an important feature of South Indian Music.

- Bhatnagar (Krshan Chand)**—The Symbolic Tendency in Modern Drama. *CR*. 82, pp. 145-156. [616]

- Bhattacharyya (B.)**—Materials for a Chronological Study of the Tantras. *BRVRI*. X, pp. 77-91. [617]

- Bhattacharyya (Dinesh Chandra)**—Bharata Mallika and his Patron. *IHQ*. XVIII, pp. 168-175. [618]

Bharata Mallika, the celebrated scholar of Bengal was a most prolific writer of treatises, commentaries and tracts. The author discusses his works, his date and his patron.

- Bhave (S. S.)**—Kalidāsa, The National Poet of India. pp. 38. Baroda, 1942. [619]

- Chakravarti (Chintaharan)**—[The *Suktimuktavali* of Bhagadatta Jalhana], by Embar Krishnamacharya, (Baroda, 1941), See *ABHI*. IV, No. 824. [620]

"In spite of the defects and imperfections....it must be admitted that the learned editor has tried his best to make the edition of this important work thoroughly useful. The long and scholarly introduction in Sanskrit collects in one place much valuable information about a good number of poets whose poems are quoted in the work. There are four indices respectively of the

verses, poets, works and anonymous verses, the second and the last of which are specially important, because many of the verses are traced there on their sources in some of the published and unpublished Sanskrit works".—*IHQ. XVIII, pp. 277-279.*

Chaudhury (Jatindra Bimal)—*Padyamrtatarangini* of Haribhaskara. *Samskrta-kosa-kavya samgraha*. Vol. I. 8½"×5½", pp. 222+136. Sanskrit-English text. Pub. Author, Calcutta, 1941. [621]

An anthology by Haribhaskara, a poet of the 17th century. Special merit of the work lies not in its bulk but in the variety of themes and the quality of the selections, which are for the most part excellent pieces of poetry.

— Sambandha-viveka of Śūlāpaṇi. Critically edited for the first time with an Introduction in English. pp. 23+21. Calcutta, 1942. [622]

— The Van-Maṇḍana-Guṇa-Dūta-Kāvya, by Vireśvara. Edited for the first time with an Introduction in English and appendices. *Samskrta-dūta-kavya-samgraha*, Work No. 2. pp. xiv+21+8. Pub. Author, Calcutta, 1941. [623]

"...a unique Messenger-poem, the editor points out, as it does not follow the usual theme of the Dūta-kāvya, viz., sending a love-message, nor does it take up a religio-philosophical subject. It solicits the patronage of the king. The detailed contents give an idea of the subject-matters and the intrinsic merit of the work. In the introduction the editor deals with all the relevant topics regarding the author and the work, and fully demonstrates the excellence of the Vānmaṇḍanaguṇa-dūta from various points of view, geographical, rhetorical, and metrical and so on. The emendations suggested reflect much credit on the part of the editor..."—*Amareswar Thakur, IHQ. XVII.*

"Dr. Chaudhuri's publications are always quality-works and the present work too bears clear stamp of his thoroughness and sound scholarship. An accurate and unique knowledge of the facts and figures about Oriental works renders Dr. Chaudhuri's choice about new publications epoch-making"....*Kokileswar Shastri, PB. Jan. 1942.*

— Candra-Dūta-Kāvya of Jambū Kavi. Edited for the first time with an Introduction in English and

Appendices. pp. 36+2. Pub. Author, Calcutta 1941.

[624

"This *dāta-kāvya* consists of only 23 verses, of which 8 verses missing in the original MS., could not be restored. The information about the MSS., of the *Chandra dāta* is indeed instructive. He has ably proved that the *Chandra dāta*, is an earlier work than Dhoyi's *Pavana-dāta*. He convincingly proves that Jambū Kavi, author of the *Chandra dāta*, must have literary activities at least upto the middle of the 10th century A. D.—thus being earlier than Dhoyi, the author of the *Pavana-dāta* by a couple of centuries. The *Pavana-dāta* is, therefore, no longer to be regarded as the earliest extant *Dāta-Kāvya* in imitation of the *Megha-dāta*. All other relevant topics regarding the literary activities of Jambū, the merit and demerit of the work, etc., have also been dealt with in the Introduction. Short accounts of several other *Candra-dātas* with extracts from unpublished MSS., have also been given. Dr. Chaudhuri proves satisfactorily with an array of evidence that Vinayavijaya Ganin, author of the *Indu-dāta*, must have flourished in the 17th century. The geographical, historical, and literary importance of all the *Candra* and *Indu Dātas* hitherto known has been amply brought out in the Introduction. The readings of the Ms., are admittedly corrupt; the emendations suggested are, however, happy. The Appendices are helpful".—*Amarendra Thakur, IHQ. Sept. 1941.*

De (S. K.)—The Sanskrit Prahasana. *PO. VII*, pp. 149-156.

[625

As a class of composition, the *Prahasana* is hardly entertaining, and has little literary attraction. There is the same erotic tendency as in the *Bhāna*, but it is confined chiefly to the set stanzas and descriptions and entirely submerged in the series of grotesque and often coarse antics.

— The *Campū*. *JGJRI. I*, Pt. 1, pp. 56-65. [626

Campu, says the author, is of obscure origin. It is used by Dandin in his *Kāryadarśa* to denote a species of composition in mixed verse and prose. In *Campa*, the verse becomes as important as the prose, with the result that we find a tendency of verse gradually ousting prose from its legitimate employment. The history of the *Campū*, therefore, is of no great literary importance, but it is a peculiar literary type.

— [Kavya-Prakāśa, Ullāsa X], by S. S. Sukthankar (Bombay, 1941), See *ABIH. IV*, No. 905 [627

"These commentaries, which have been edited with care and scholarship, will certainly help the student in understanding the text, but the editor's English translation, gloss and the notes based on them will be no less helpful. The notes are lucid and painstaking, and it is a pleasure to find that they are not so unnecessarily minute and voluminous as one finds in some other editions..... The running English translation, eked out by the running English gloss, will also prove helpful; but it is clear that for a technical treatise composed with pregnant brevity and terseness; a mere translation without gloss and notes can never be sufficient".—*JHQ. XVIII, pp. 283-284*

Deshmukh (Madhav Gopal)—*Marathiche Sahitya-Shastra: From Jnyaneshwara to Ramdas. (Marathi text), 7½"×5", pp. 301. Ultamsloka Mandal, Umarched, 1941. [628*

"....The subject according to the writer himself is an investigation of the principles of Poetics in Maharashtra from Jnyaneshwar to Ramdas. The book in its consecutive chapters deals with the fundamental conceptions of the science of Poetics and then discusses the literary production of the chief Marathi poets of that period as illustrating them. He then goes on to the various theories of Sanskrit Rhetoric which give predominance to one or other of the elements of *Rasa*, *Riti*, *Alamkara* or *Chamukriti* in the evaluation of poetic excellence and he ends with the conclusion that *Rasa* being the main cause of poetic merit, the Marathi poets of this period must be given the credit for postulating that Bhakti or devotion was a *Rasa*—the tenth *Rasa*.—*D. N. Apte, TMR. LXXI, p. 183.*

Devadhar (C. R.)—*Alaṅkaratnakara of Śobhakaramira. A work on Rhetoric, edited with an Introduction, commentary and appendices. 7½"×4½", pp. xvi+226, Oriental Book Agency, Poona, 1942. [629*

"....The Introduction deals with the date of the author and the four parts of the work viz., the *Sūtras*, the *Vṛitti* thereon, the illustrative stanzas (634) drawn from various sources and the *Parikara* stanzas. It explains with the help of six concrete illustrations that Śobhakara was a fearless rival of *Rājānaka Ruyyaka*, the author of *Alaṅkārasarvasva*, whose views he has refuted in many places in his work and was himself severely criticised by *Jayaratha*, the commentator of the *Alaṅkārasarvasva*. In Dr. S. K. De's opinion Śobhakara was a comparatively recent author and belonged to a period earlier than the end of the 15th century (*Sanskrit Poetics I. 319*). But Prof. Devadhar has, with

convincing evidence, assigned Śobhakara to a period extending from the latter part of the 12th to the early part of the 13th century. The peculiar views held by the author about the nature of an Alankara, Samarṣṭi and Saṅkara and his unique position in the field of rhetoric are also clearly pointed out".—*N. A. Glare, PO. VII, pp. 122-123.*

Devasthali (G. V.)—Venīdattaśarman, and his Rasika-Rājanī. *NIA. V, pp. 193-200.* [630]

Dikshitar (V. R. Ramchandra)—Early Tamil Religious Literature. *IIIQ. XVIII, pp. 1-19.* [631]

The end of the fifth century or the commencement of the sixth century may be roughly stated to be the period when the Śaṅgam Age of the Tamils came to an end. The active period of the Śaṅgam is said to have ended with the third century and a decline set in the literary output which can be definitely marked as of Śaṅgam age. But the period of decline seems to have spread over nearly two centuries when some of the minor works which go under the category of *Pativēvikkīṭṭavukku* were produced.

— Author of a Commentary on the *Bhavadvajaśikṣā*. *BmV. VI, Pt. 1, p. 66.* [632]

A few remarks on the article *Author of a Commentary on the Bhavadvajaśikṣā*, in *BmV. 1941.*

Ettinghausen (Richard)—The Writings of Ananda K. Coomaraswamy. *AI. IX, pp. 125-132.* [633]

Gandhi (L. B.) Ed.—*Alaṅkāra-mahodadhī: On Sanskrit Poetics* composed by Narendraprabha Śārī at the request of Minister Vastupala in 1226 A.D. 9½"×6½", pp. 45+418, 2 pl. Gaekwad's Or. Series, No. 95. Oriental Institute, Baroda, 1942. 634

Gangoly (O. C.)—Some Evidences for the Early History of Indian Drama. *NIA. V, pp. 68-71.* [635]

A short note to point out Buddhist evidence to establish the antiquity of Indian Drama.

Ghani (Muhammad Abdul)—Pre-Mughal Persian in Hindustan. A critical survey of the growth of Persian language and literature in India from the earliest times to the advent of the Mughal rule. With a foreword by the late Hon. Sir Shah Muhammad Sulaiman. 8"×5½", Allahabad, 1942. [636]

An original and authentic work specially recommended to students of Persian literature and Indian history as a valuable guide and book of reference.

Ghosh (Batakrishna)—Vyasa's Verses on Vyavahara. *IC*. IX, Pt. 1, pp. 65-98. [637]

Republication of some verses which he has already published in Europe more than twenty years ago.

— Chaturvedi on Dravidapranayama. *IC*, VIII, Pt. 4, pp. 397-398. [638]

Criticises S. P. Chaturvedi's note on his contribution in the D. R. Bandarkar volume.

Ghosh (Manomohan)—[Varṇa-Ratnākara of Jyotirīśvara-Kaviśekharā-Carya Edited with English and Maithili Introduction], by Suniti Kumar Chatterji (Calcutta, 1940), See *ABHIH*. III, No. 964. [639]

"Prof. Chatterji, the chief editor of the work, in a very learned introduction, has pointed out among other things manifold importance of the work and discusses very thoroughly the life and times of the author as well as the varied contents of the work". *IHQ*. XVIII, p. 186.

Ghoshal (U. N.)—Character-Sketches in Bāṇa's *Harṣacarita*. *IC*. IX, Pt. 1, pp. 1-19. [640]

Bāṇa's historical description in the *Harṣacarita* often shows his vivid sense of realism. The author begins with Bāṇa's character-sketch of Puṣpadbhāti.

Gode (P. K.)—The Historical Background of the Cimanī-Carita: A Romantic Love-Poem by a pupil of Bhaṭṭoji Dikṣita dealing with the Love of the Daughter-in-Law of Allāh Vardī Khan Turkman (Between A.D. 1606-1659). *PO*. VI, pp. 143-158. [641]

— The Saubhagyakalpadruma of Acyutaraya Modak (Composed in A. D. 1819). *JSVOI*. III, pp. 55-62. [642]

— Nilakanṭha Śukla, A Romantic and Pugnacious Pupil of Bhaṭṭoji Dikṣita and his works: Between A. D. 1610 and 1670. *NIA*. V, pp. 177-183. [643]

A short study of Cimanī Carita of Nilakanṭha Śukla.

Gode (P. K.)—The Influence of Jagannātha Paṇḍitarāja on Some Deccani Authors of the 17th Century. Between A.D. 1650 and 1700. *QJMS*. XXXIII, pp. 29-37. [644]

— Kavi Kaustibha, an Unknown Work on Poetics by Raghunātha Manohara and its Chronology: Between A. D. 1675 and 1700. *PO*. VII, pp. 157-164. [645]

— Date of Dhaneśvara's Commentary on Bāṇa's *Caṇḍīśataka*—A. D. 1309 (Śaka 1231) and Aufrecht's Mistaken Identity of this author with his Name-sake, the Author of a Commentary on the *Anargharaghava*. *PO*. VI, pp. 102-108. [646]

Discusses the chronology and genealogy of the two commentators and concludes: (1) that Dhaneśvara, son of Bhaṭṭa Semeśvara of the *Daśakura* caste composed his commentary on Bāṇa's *Caṇḍīśataka* in A. D. 1309 (Śaka 1231); (2) that the above Dhaneśvara is different from Dhaneśvara the son of Udayanarman, who composed his commentary on the *Anargharaghava* after A. D. 1613.

Gore (N. A.)—The *Rajulaghvī*, (Sanskrit text). *PO*. VI, pp. 236-244; VII, pp. 97-108; 201-216. [647]

The work is a drama by Parnasarasvatī.

Goswami (D.)—*Srihastamuktavali*. *JARS*. IX. pp. 53-56; 93-96; X; pp. 22-25. [648]

Gives text of some passages and their translation.

Gurner (C. W.)—Psychological Value of the Doctrine of Rebirth in Kalidasa. *IO*. IX, Pt. 1, pp. 113-115. [649]

A short discussion. Concludes: "It would be difficult to say exactly what view Kalidasa took as to the community of personal existence after death. He permits the thought of reunion hereafter as a consolation for parting, as in Sita's prayer 'Mayest thou be my husband, again in a future existence', and allows the conventional re-assembly of husband and wife in the realm of Svarga".

Iyengar (M. B. Narasimha)—*Nyāya Bhaskara* of Anantārya. *QJMS*. XXXII, pp. 352-374. [650]

Jha (Achyutanand) *Ed.*—*Vāsturatnāvalī* of Jivanath Dāvājna. Edited and compiled with Suboḥṣine Sanskrit Commentary, examples, Hindi, Commentary, Notes, Introduction, Etc. pp. 4+5+243. Benares, 1942. [651]

Jinavijayaji (Achariya)—Prabandhachintamani. Hindi Translation. 11½"×9", pp. 180. Bharatiya Vidya, Bombay, 1940. [652]

Prabandhachintamani of Merutungacharya, Sanskrit text, has been edited by Acharya Jinavijayaji, with introduction in English. Published by Bharatiya Vidya, Bombay, 1933.

Kane (P. V.)—[Rajādharma], by K. V. Rangaswami Aiyangar (Adyar, 1941). See *ABHI*. IV. No. 731. [653]

".. There is room for difference of opinion in several places. On page 107 the author remarks that the slaughter of the last Maurya, Brhadratha, by Puṣyamitra was on the ground of the king's being 'Pratijñā-durbala' and cites the Harṣa-carita in support. In the text of the Harṣa-carita printed at the Nirnayasagar Press the reading is 'Prājña-durbala' and the ancient commentator supports the latter reading and Baṇa calls Puṣyamitra *Anarya* for having become a regicide by stratagem, which appellation would not be justified if Baṇa really held that Brhadratha deserved to be killed for his breach of faith. Rao Bahadur Aiyangar holds (page 21) that the views of 'Acaryah' from which Kautilya emphatically dissents in almost all citations are those of his teacher. Elsewhere reasons for not accepting this view have been given and many scholars are against it (Vide Silver Jubilee number of the Annals of the Bhandarkar Institute, 1942)",—*JBRAS*, 18, p. 107.

Karve (C. G.)—Marathi Extracts from a Telugu poem in pre-Jnanesh-war period. *BISMQ*. XXII, pp. 94-96. [654]

Kavi (M. Ramakrishna)—Caksusīyam. *JSVOI*. III, pp. 99-116. [655]

Khabardar (A. F.)—Gujarti Kavitanī Rachna Kala. (Gujarati text), pp. 260, University of Bombay, 1942. [656]

Five lectures delivered by the author, the well-known Parsi poet, on the structure of Gujarati poetry. They display the poet's wide and deep study of this somewhat technical subject and his conclusions have not escaped being challenged.

Khan (Ghulam Mustafa)—An Old Bilingual (Persian Urdu) Poem. *NUJ*. VIII, pp. 93-99. [657]

Discusses an old poem technically called qasīda. Every verse of it ends with *r* and is in the eight-foot *razaz* metre. The poem is called *Tuhfa-i-Naṣīyih* (= a Gift of advice); it is bilingual in

the sense that it had been originally in Persian, but has an interlinear translation in Urdu verse by a different poet. The author attributes the poem to Sayyid Shih Raja Qattal who is said to have died in 795/1393.

Kothari (M. P.)—*Sudama Charita*, (Gujarati text), pp. 120. Navjivan, Ahmedabad, 1942. [658]

Trials and tribulations of Sudama, the indigent Brahmin fellow student of Shri Krishna at the Ashram of Shandipani, have been versified both by Narsing Mehta and Premchand, well-known poets of mediaeval Gujarat. The author has collected every possible manuscript and edited them.

Krishna Rao (Bhavaraju V.)—*Teluge Literature under Kutub Shahis*. *TQ*. XIV, pp. 128-131. [659]

During the reign of Mohamed Kutub Shah which lasted 31 years the whole of Andhra except a few outlying districts like Bellary and Chittoor, came under the rule of this dynasty. The patronage which the Telugu language and literature received during the reign is the subject of this article.

Kunhan Raja (C.)—*Anupa simagunavata* of Viphalakrishna. Edited with English translation. The Ganga Oriental Series, Dedicatory Volume. 8 $\frac{1}{2}$ " \times 5 $\frac{1}{4}$ ", pp. v+103. Anup Library, Bikaner, 1942. [660]

A dedicatory volume of verses in appreciation of the services rendered by Maharaja Sri Anup Singhji (1689-1698) of Bikaner. Its beautiful diction, rich imagery and the ease and charm of its style, make it a model of classical Sanskrit poetry.

— **Poetic Beauty**. *AOR*. VI, pp. 1-30 of Sanskrit section. [661]

A short survey of the whole period of Indian History and the whole field of Sanskrit literature to show that love of beauty was one of the most prominent features of the Hindu genius.

— **The Historical Back ground of the Works of Kalidasa**. *IIIQ*. XVIII, pp. 128-136. [662]

In determining the probable date of Kalidasa there is practically complete unanimity among scholars regarding the connection of Kalidasa with one Vikramaditya. Various views have been advanced to identify this Vikramaditya. Without attempting to discuss any of these views, the author here tries to find out if there are other evidences that point out to any other "ite for the great poet.

Majumdar (Bimanbihari)—*Bhāṇitās* in Vidyāpati's Padas. *JBORS.* XXVIII, pp. 406-430. [663]

Bhāṇitās are the personal reflections introduced by an author towards the end of his song or poem. A statistical analysis of the *Bhāṇitās* found in different manuscripts of the poems of Vidyāpati has been attempted here. This will be helpful in picking out the genuine ones from among the vast number of Padas that are attributed to the great mediaeval poet of Mithila.

Majumdar (M. R.)—*Bhaktā-kāvi* Narsinh Mehta, (Gujarati text). *FGSTM.* VI, pp. 477-480, 2 pl. [664]

Depicts two pictures of the poet, one found at Dwarka and the other at Junagadh.

Misra (Umesh)—*Vidyakara Sahasrakam* of Vidyakara. An Anthology of Sanskrit verses. Edited with an Introduction in Sanskrit and English. pp. 4+17+182. Allahabad, 1942. [665]

Murti (G. Srinivasa) and Aiyangar (V. M. D.) *Eds.*—*Jivānandanam* of Ānandarāya Makin. Sanskrit text. *Bm V.* VI, Pt. 1, pp. 129-136; Pt. 2, pp. 137-144; Pt. 3, pp. 145-152; Pt. 4, pp. 153-160. [666]

Nadvi (M. S. Abuzafar)—*Ranmall Chhand ane Tene Samay*, (Gujarati text). 8½"×5½", pp. 21. Gujart P.P., Ahmedabad, 1942. [667]

Ranmall Chhand and its Period. A historical review of an old poetical work entitled *Ranmallchhand*.

Nahta (A.)—*Jain Literary Works of the Virgatha Epoch*, (Hindi text). *NPP.* 46, pp. 193-204. [668]

Nair (P. Krishna)—*Some Stages of Love in the Views of Alankarikas*, (Malayalam text). *AOR.* VI, pp. 1-13 of Malayalam section. [669]

Discusses the ten aspects of *Śṅgāra*: such as Desire, Anxiety, Recollection, Praise, Mental agitation, Lamentation, Madness, Sickness, Inaction, Death.

Navre (N. S.)—*Marathi Meghaduta Katha* (Marathi-Prakrit text). pp. 64. K. B. Dhavle at Manj P.P. Bombay, 1942. [670]

Tale of the Meghadut in Marathi along with the Sanskrit text of the poem.

Nene (H. N.)—Mahānubhavi text of Panchopākhyām, (Marathi text), *BISMQ.* VII, pp. 49-59. [671]

This is the first available complete text of the five stories. Compares with the Bhavē text in Marathi and the Sanskrit originals of Apte and Edgerton; MS., dated S. 1607; writer, Dattamuni Ankulnerker.

Pathak (Sridhar Shastri)—Naiskarmya-siddhi of Sureśvarā-cārya. With Marathi Translation. pp. 8-129. Amalner, 1942. [672]

Pillai (G. Subramania)—Tamilar Arasiyal. (Tamil text). *JAU.* XII, Pt. 1, pp. 29-43. [673]

Pillai (M. S. Purnalingam)—The Kural in English. 8½" × 5½", pp. 168. Sri Kanthimathi, Tirunelveli, 1942. [674]

Kural is a famous didactic Tamil poem, supposed to have been written in the second century A.D. The present writer has in his Foreword to his English translation of the Kural, discussed at length the question of the birth and life-work of the author of the Kural, but has said at last that the mystery about the author's birth and pedigree continues to be a mystery still.

Pillai (R. P. Sethu)—Kandar and Kacciappar, (Tamil text). *AOR.* VI, pp. 1-25 of Tamil section. [675]

Brings out several points of resemblance between Kambaramayanam and Kandapurānam. The central theme in both is the struggle between virtue and vice. Some of the most striking points of similarity in the narration of events and description of situations are elucidated in this article and the appendix gives parallel verses from the epics showing similarity in diction.

Pillai (S. Vaiyapuri)—Rāmappaiyan Ammānai: A Historical Ballad. A Summary. *AOR.* VI, pp. 1-11. [676]

The poem deals with Tirumalai Naik's war of A. D. 1637 against Sadakkka Tava II, alias Daḷavay Setupati. Mention is made of several acts of insubordination on the part of the Setupati and of many acts of open hostility. He was also suspected of harbouring a design to become an independent ruler and the time had come for eradicating this menace which threatened the solidarity of the Naik kingdom. Rāmappaiyan, the famous Daḷavay implored for permission to proceed against the Setupati and,

after some hesitation, the Naik king granted him permission. Sadaikka was defeated and taken prisoner. The ballad mentions one morning the fetters on the prisoner's person broke of their own accord in a miraculous way. The Naik was fully convinced that this was the result of divine intervention and ordered the prisoner to be released. Sadaikka appeared in his presence and received Tirumalai's command to rule as his vassal.

Pillai (S. Vaiyapuri)—Sidelights on Tamil Authors. *AOR*. VII, pp. 1-17. [677]

Throws some light upon Tolkappiyar's religious faith.

Pillai (T. P. Palaniappa)—A Departure from Tamil Literary Tradition. *JSVOL*. III, pp. 63-75. [678]

"The non-inclusion of Venkadam among Tondaimandalam shrines and the inclusion of the same among the shrines of the north are absolutely not in consonance with the Tamil literary tradition".

Pisharoti (K. Rama)—Vikramorvaśya: A Study. *JGJRI*. I, Pt. 1, pp. 123-137. [679]

From the point of view of chronology and literary merit this work ranks midway between *Malvikāgnimitra* and *Sākuntala*. The theme of the drama, the love between Purūravas and Urvaśī, as old as the oldest strata of the Vedic literature.

Pusalkar (A. D.)—Yajñaphalam: A Newly Discovered Drama by Bhāsa. *JBBRAS*. 18, pp. 23-29. [680]

The *Yajñaphala*, a drama dealing with some of the events of Rāma's life prior to his marriage has recently been published by Rajavaidya Rājaram Kalidas Śastri who ascribes the authorship of the work to Bhāsa. The present paper supports Bhāsa's authorship of the drama.

Radhakrishnan (E. P.)—The Pāñcapādikā Literature. *PO*. VI, pp. 57-73. [681]

Draws the attention of scholars to the available literature on prasthānas.

Raghavan (V.)—The Pūrijūtharaṇa Nāṭaka of Nārāyaṇa Thīrtha. *JMA*. XIII, pp. 74-76. [682]

— The Works of Vēdi Vāgīśvara (Mānamanohara and Nyūya Lakṣmi Vilāsa). *BmV*. VI, Pt. 1, pp. 35-40. [683]

Mānamanohara is a short work. The MS. is complete, but there seem to be small gaps. It is a Vaiśeṣika work dealing with the seven Padārthas, giving in each of its sections a number of Anumānas in support of the Vaiśeṣika categories and their definitions, as against their critics, the Mīmāṃsakas and the Advaitins in the main.

Raghavan (V.)—Studies of some Concepts of Alaṅkāra Śāstra. 8½"×5½", pp. xx+312. Adyar Library Series No. 33. The Adyar Library, Adyar, 1942. [684]

A collection of papers of Dr. Raghavan, published in different journals, concerning historical investigation on the growth and development of a number of concepts in Sanskrit Poetics, e. g., *lakṣaṇa*, *svabhāvokti*, *bhāvika*, *rīti*, *vṛiti*, *aucitya* and *camatkara*. Two chapters deal with the use and abuse of alaṅkāra in Sanskrit literature and the evolution of the names of Sanskrit Poetics which in its early stages, it is shown, was called Kriyakalpa. A good deal of information relating to various principles of literary criticism as known to and expounded by Indian savants of different ages is scattered throughout the pages.

See H. D. Velankar, *JBRAS.* 19. p. 32.

Chintaharan Chakravarti, *IHQ.* XIX, pp. 90-91.

D. B. Sastri, *JBORS.* XXVIII, pp. 485-486.

Sushila Motha, *BmV.* IV, pp. 123-125.

— The Guṇapatikā. *IHQ.* XVIII, pp. 166-167. [685]

Points out some references to this work.

— Sundarārāja's *Snuṣāvijaya* (English-Sanskrit text). *AOR.* VII, 35 pp. of Sanskrit section. [686]

The play is simply called *Rāpaka* and *Drīya Prabandha* in the manuscript, but on the basis of the nature and treatment of its plot the writer assigns the *Snuṣāvijaya* to the class *Prahasana* among the ten kinds of *Rāpaka*. The author of the play has depicted here the age old domestic problem of the conflict between the aged mother, the erstwhile mistress of the house, and the new entrant, the daughter-in-law, into whose hands the keys slowly pass.

Ramakrishna (M.)—Vasucaritraku Dravidabhaṣalon Anuvadamu. (Telugu text). *JSVOL.* III, Pt. 2, Supplement pp. 26-29. [687]

Ramanujam (M. S.)—Modern Tamil Prose. *BRVRI.* X, pp. 20-25. [688]

Ranade (G. H.)—The Nati's Song. *JMA*: XIII. pp. 84-86.

[689

Ranjanam (K. Lakshmi)—Telugu Drama. *JOM*. IX, pp. 31-41.

[690

Rao (B. Gururaj)—Sriman Mahābhārata Tatparya Nirnaya. Adhyayas 1-9. With English translation and Notes, Bangalore, 1942.

[691

This work of the great Dvaita teacher Ananda Tirtha, popularly called Sri Madhvacharya, is, among others, studied and used also for daily *patha* purposes, by many followers of the Dvaita School. The teacher has also composed similar Tatparya Nirnayas for the Bhagavadgita and the Bhagavata purana. This edition, gives, in its first adhyaya a summary of Dvaita principles, based on the old sacred literature, and in the following adhyayas gives, the story of the Mahābhārata in a different setting, as can be seen by its comparing with the extant text of the Epic.

Rao (K.S.)—[Musings of Basava], by S. S. Basavanal and K. R. Srinivasa Iyengar (Mangalore, 1940.). See *ABIHI*. III, No. 1413.

[692

"...The translators have done their task with devotion, and the English rendering possesses distinction and dignity. But it is a matter for doubt whether Basava's trenchant, incisive and even conversational style, full of homely comparisons and unadorned except for occasional alliteration and antithesis, has been duly rendered by stately iambic verse".—*TQ*. XIV, p. 82.

Ravi Varma,—Vakyapaditya, 3rd Kanda, Part II, With Commentary of Helaraja. pp. 6+272+14. Trivandrum, 1942.

[693

Ray (K.)—Pratimā of Bhāsa. Edited with an original Sanskrit Commentary, elaborate Introduction, Text and University Questions. pp. 54+488, Calcutta, 1942.

[694

Saksena (Baburam)—Genesis of the Kahamukari form of Khusro's Poetry. *NIA*. V, pp. 282-283.

[695

The author believes that the *kahamukari* form is the development of the early form available in the Pali Jātakas. It may be presumed that it went on developing in the folk-poetry, until it was considered to be good enough for inclusion in standard poetry as the citations from Visvanātha and Khushro show.

Sampatkumaran (M. R.)—Sanskrit Limericks. *TQ.* XIV, pp. 288-290. [696]

It may seem anachronistic to talk of limericks probably an invention of the nineteenth century, in Sanskrit, a language which died ages before. The author, however, points out that the game of samasya-purana, completing a quatrain of which a line, usually the last, is given, resembles nothing so much as the popular limerick competition. It is said to have been favoured pastime among the poets and pandits in the past.

Sandesara (B. J.)—Bhanu Meru's Stambhan-parashvanath Stuti. (Gujarati text). *FGSTM*, VI, pp. 512-522. [697]

Gives extracts of the important work of the old Gujarati poet.

Sankara (Ananda) and Ray (Lila)—Bengali Literature. 7½" × 5", pp. 126. Pub. for the P. E. N. All-India Centre by International Book House, Bombay, 1942. [698]

Contains four sections: (1) Old Bengali Literature; dealing with the background of this literature and also with the Vaishnava, Saka, Buddhist and the Muslim poets, the Ramayana, the Mahabharata, the Caitanya, Chronicles and folk-literature. (2) New Bengal Literature; dealing with Michael, Bankim and his contemporaries and Rabindranath and his contemporaries. (3) Anthology, prose and verse, (4) Suggested reading list.

Sarma (Har Dutt)—Classical Sanskrit Literature. In No. 1183, pp. 176-194. [699]

— **Parasurāmapratāpa**; Its Authorship, Date and the Authorities Quoted in it. *PO.* VII, Pts. 1-2, pp. 1-26. [700]

The *Parasurāmapratāpa* is a voluminous work in Dharmaśāstra. Its real author Kṛmesari applied his industry and scholarship to the work for the sake of his pupil Pratāparāja who had been under the patronage of Nizam Shah of Ahmadpur, indentified by some with Bhurham Shah Nizam Shah ruling in Ahmadnagar in the middle of the 16th century. The MSS. of the work deposited in the Bhandarkar Oriental Institute have been described here and a list of treatises and authors mentioned in it has been appended. The importance of the list lies in the fact that many of the names found in it are quite unknown.

Sarma (Y. Subrahmanya)—Minor Works of Śrī Sankar-
achārya. pp. vi+78. Adhyatma Prakasa Karyalaya,
Holenarasipur, 1942. [701]

Gives the text and translation of 16 Stotras attributed to
Śrī Sankara. Each verse is followed by its translation, and often
notes are also added at the bottom of the page.

— Vedantabalabodhe. pp. viii+43. Adhyatma Prakasa
Karyalaya, Holenarasipur, 1942. [702]

Translation in Kannada and an explanation in the form of
questions and answers, the *fifth* of the Stotras included in author's
Minor Works of Śrī Sankaracharya, (See No. 701, above).

Sastri (G. Bhattacharya)—Introduction to Classical Sanskrit:
An Introductory Treatise on the History of Classical
Sanskrit Literature. pp. 237+xxviii, Modern Book
Agency, Calcutta, 1942. [703]

"....The book is necessarily sketchy as it aims in less than
250 pages at dealing with over twenty-two branches of Sanskrit
studies, and it may perhaps be objected that the title is a misnomer
since it assumes that whatever is written in Sanskrit whether
Algebra, Astrology, or Astronomy all the abstruse sciences under
the sun, is literature. However, the tradition of Sanskrit
studies is in favour of including all these subjects under classical
literature, and the book under review is an excellent guide to a
proper study of that literature'.—C. R. Devadhar, *ABORI*,
XXIV, p. 249.

Sastri (N. Aiyaswami)—The Alambanapariksa and Vṛtti
by Dinnaga, with the Commentary of Dharmapal. *BmV*.
VI, Pt. 1, pp. 79-102; Pt. 2, pp. i-xxvi+103-125. [704]

— Mudrārākṣasa. *JSVOL*. III, pp. 131-133. [705]

This drama is considered to be a very unique work in
Sanskrit Literature. It was composed by Viśākha Datta or Deva.

— Bhāmaha. *JSVOL*. III. pp. 243-250. [706]

Bhāmaha was a Sanskrit poet who played an important part
in moulding the true character of the machine of the Sanskrit
literary criticism. The author here discusses the date of Bhāmaha
but does not come to any conclusion. He then discusses
Bhāmaha's religion.

Sastri (P. P. Subrahmanya)—Appayya Dikṣita's *Sivadhyanapaddhati*, (Sanskrit text). Introduction in English. *JSVOI*. III, pp. 277-290. [707]

Sastri (S. Subrahmanya)—*Varivasyarahasya* with Bhāskarārāya's Commentary, English translation, Introduction, Notes, etc. (Adyar Library Series No. 28), pp. xliii+140. Adyar Library, Adyar, 1941. [708]

This well-known work of Bhāskarārāya on sakti-worship was brought out some seven years ago by Mr. S. Subrahmanya Sastri. A second edition being called for, the Adyar Library has brought it out.

— Samagītaratnākaraḥ with the Commentary of Catura Kallinātha and Simhabhūpāla, (Serial). Sanskrit text. *BmV*. VI, Pt. 1, pp. 137-152. [709]

Sastri (Surendranath)—*Vikramorvaśiyam* of Kālidasa, Edited with his own Commentary, with an introduction in Sanskrit and English discussing the topics Sanskrit Drama, the hero and heroine, Rasa or Sentiment, Structure of Drama, the Poet. pp. 59+30+271. Bombay, 1942. [710]

Sastri (S. S. Suryanarayana)—*The Sāṃkhyakārikā* of Īśvara Kṛṣṇa, 3rd. Edn. Madras University, Madras, 1942. [711]

Contains the text in Devanāgarī script and Roman transliteration with an English translation and exhaustive notes in English. Three tables give the evolution of Prakrit according to the *Sāṃkhyakārikā*, according to Śaivasiddhānta and according to Paramāryah's version of the *Sāṃkhyakārikā*. A fourth table illustrates *Pratyayeagura*.

"...The edition which contains the text in Devanāgarī script and Roman transliteration with an English translation and exhaustive notes in English, has been worked out with extreme care in the matter of accuracy, fulness and lucidity. The Introduction is very scholarly".—*BmV*. VI, p. 256.

Sastri (S. K. Ramanatha)—*Śloka-vārtikavyākhyā* (Tatparyatīkā) of Bhaṭṭombeka. Sanskrit text. With foreword and introduction in English and index of half-verses. (Madras University Sanskrit Series, No. 13). 10"×6½", pp. li+538. Madras University, Madras, 1942. [712]

Sastri (K. S. Visvanatha)—*Karpaṇaiccittiram*, (Tamil text).
JSVOI. III, Pt. 2, Supplement pp. 17-25. [713]

Sastri (V. A. Ramaswami)—*Jagannatha Pandit*, A Manograph
in English about this Poet-Rehtorician's date and life-
history, his poetry and his contributions to literary
criticism. pp. 20+336. Annamalai University, Annamala-
inagar, 1942. [714]

Sastri (V. P.)—*Panditaradhya Caritramu*, (Telugu text).
JSVOI. IV, 3rd Supplement, pp. 1-8. [715]

Shamshastri (R.)—*The Panca-Janasa*. PO. VII, pp. 27-42.
[716]

Sircar (Dines Chandra)—[*The Pṛthvirājaviṣaya of Jayānaka*],
by Gaurishankar H. Ojha, (Ajmer, 1941), See *ABHIH*.
IV, No. 854. [717]

"....Like all Indian *kāvyas* (including the *drśyakāvyas*) dealing
with historical themes, the *Pṛthvirājaviṣaya* also contains an
amount of unhistorical; imaginary or legendary element. Cantos
I-II dealing with the origin of the Cāhamāna dynasty, Canto
IV introducing a Vidyādharma, Canto XI, verses 25-104 represent-
ing Pṛthvirāja as an incarnation of Rāmacandra and referring
to his love for a lady who was Tilottamā in her previous birth
etc., apparently fall in the above category. But on comparison
with the known facts of Cāhamāna dynasty, it has been found
that the poem contains a very considerable amount of historical
truth. As was long ago pointed out by Bühler, the genealogy
and general history of the Cāhamānas as given in this work
contradicts Cand's *Pṛthvirāj-rāso* in every particular, but agrees
remarkably with epigraphic evidences. Cand's work may have
had more 'poetic' elements even in the original, but it appears
to have received additions in succeeding ages".—*IIQ*. XVIII,
p. 80.

Tungar (N. V.)—*Sanskrit-Bhandara-Paricaya* in Marathi.
pp. 16+176, Poona, 1942. [718]

Describes Sanskrit literature.

Varma (K. Goda)—*Different Authorship of the Kārikāgran-
tila and the Vṛttigrantha of Dhvanyāloka*. NIA. V,
pp. 265-272. [719]

Discusses the authorship of the two works and comes to the conclusion that the literary tradition down from Locanakara favours the view that Ānandavardhana was the author of both the *Kārikās* and the *Vṛtti*. The very fact, he says, that Locanakara comments not only on the *Vṛtti* but on the *Kārikās* as well, bears testimony to his knowledge of the text of *Dhvanyaloka* as consisting of both the *Kārika* portion and the *Vṛtti* portion so closely welded together as to form part and parcel of one undivisible work.

Vidyalankar (Vanshidhar)—A New Approach to 'Urvashi'. *TQ.* XIV, pp. 250-259. [720]

Points out the difference in the North and South recensions of the drama and discusses the entire play.

— The Art of Kālidāsa in 'Urvashi'. *JOM.* IX, pp. 20-30. [721]

Vyas (Kantilal B.)—*Vasanta Vilasa*, an old Gujarati Phagu. Edited with a critical introduction and explanatory and philological notes. With a Foreword by Muni Sree Jinavijayaji. 7½"×5", pp. lxxvi+86, 4 pl. Tripathi, Bombay, 1942. [722]

"*Vasantavilasa* is a small lovely poem of about 84 stanzas in the Doha metre, composed in the old Gujarati language which still bears ample traces of the influence of the Apabhraṃsa language, by an unknown author towards the close of the 14th century A.D. It is a sort of a Love Lyric describing the state of a young maiden both before and after her meeting with her lover, at a sylvan spot where King Cupid had established his rule. It belongs to a class of poems which has received the nickname Phagu, probably owing to its connection".—H. D. Velankar, *ABORI.* XXIV, p. 263.

Marathas

Apte (B. D.)—Some Portuguese Words from letters printed in Peshwa Daftar. *BISMQ.* XXII, pp. 97-98. [723]

Avalaskar (S. V.)—Desai and Kulkarni of Chaul. (Marathi text). *BISMQ.* XXII, pp. 287-290. [724]

Refers to movements of the Portuguese in 1605 A.D. and to an order by Shivaji in 1636 to Karkuns of Chaul.

Baqui (I. H.)—The Ranger Snow Episode. In No. 1007, pp. 261-264. [725]

The episode throws light on the Anglo-Maratha relations immediately after the treaty of Salbai and on the efforts of Mahadji Sindhia to maintain *entente cordiale* between the Maratha powers and the English.

Chapekar (N. G.)—Discussion about 'Toda' (Marathi text). *BISMQ.* XXII, pp. 79-93. [726]

Demetrius (J. G.)—The last of the Panipats: A Grim Episode in India's History. *NR.* XVI, pp. 52-62. [727]

Reviews briefly the political situation of India before the year 1761, and points out the political ascendancy and the military supremacy the Marathas had acquired up to the eve of the fateful year, and narrates the battle of Panipat.

Deshpande (Y. K.)—Fresh Light on the History of the Family of Shivaji's Mother. In No. 1007, pp. 233-235. [728]

Dikshitar (V. R. Ramachandra)—Influences of Maratha Rule. *NR.* XV, pp. 54-60. [729]

The contribution of the Marathas who succeeded the Nayaks of Tanjore and who ruled the country for more than 150 years has been many-sided. Most of the rulers beginning with Shahji were great patrons of learning and learned men. They have left behind them, both cultural and social influence in the south.

Gense (J. H.) and Banaji (D. R.)—The Gaikwards of Baroda, English Documents, Vol. VII, Anandrao Gaikward (1805-1808). 9½" × 6½", pp. xxiii + 680. Taraporewala, Bombay, 1942. [730]

Documents relating to the Baroda Reform (1) Voluminous correspondence referring to the negotiations which led to the treaty of April 21, 1805. The advantages secured by the East India Company, the manner in which the advantages were gained, and Sitarama's share in the negotiations, (2) Various events from 1805 to 1807, showing the political and military supremacy of the Company in the land of the Gaikwards. (3) The plans of the Reform. Alexander Walker's stern determination to retrench all along the line: the *modikhana* household establishment of the Gaikward, the military charges and the bestowal of *dumani-gaons*, i. e. villages exempted from paying revenue (4) Documents

giving an account of the various measures devised by Major Walker to straighten out the much involved financial mismanagement in the State. (5) Important personages who played their part in the Baroda Reform. (6) Presents, received and given. (7) The inauguration of the Kathiawar Expedition, and the events connected with the Expedition. The documents give and insight into the conditions prevailing in Kathiawar and at the same time show the working of the mulukgiri system. (8) Documents dealing with Sitarama's hereditary right to the diwanship and his share in Hafizji's conspiracy.

Gode (P. K.)—Raghunāth Mahadeva Ghāṭe; A Karhada Brahmin of the 17th Century and his works between A.D. 1650 and 1700. *JTSML*. II, Pt. 3, pp. 9-13. [731]

— The Identification of Raghunatha, the Protégé of Queen Dīpabāī of Tanjore and his Contact with Saint Rāmdās. Between A.D. 1648-1682. *JTSML*. III, Pt. 1, pp. 1-12. [732]

— The Bhagvā Zenda of the Marathas. *JTSML*. III, Pts. 2-3, pp. 1-5. [733]

Gujar (M. V.)—A Letter about Jawahar Singh Jat. *BISMQ*. XXII, pp. 24-27. [734]

A copy from the Peshwa Daftar; date fixed, 1767 February 9; gives many details about contemporary affairs also a description of Bharatpur: mentions Jawahir, Somru, Ratansingh, Surajmal, Nagarmal, Rupram Katari, Madarikhan and others.

— Exemption of Tax to Pilgrims of Tryambakeshwara in 1718. A.D. (Marathi text). *BISMQ*. XXII, p. 35. [735]

— Letters referring to Maratha Administration in konkan in 1703-1710 A.D. (Marathi text). *BISMQ*. XXII, pp. 36-39. [736]

Gupta (P. C.)—Notes on Trimbakji Danglia. In No. 1007, pp. 85-86. [737]

Gupte (Y. R.)—Original Kararnama (Agreement) About Prant Miraj Dubal Collection. *BISMQ*. XXII, pp. 9-23. [738]

Gives many interesting details about 271 villages of which 146 are Dumala: 24½ Mokasa and 100½ remaining Swarajya portion. The document is dated 11, December, 1754 A.D.

Gupta (Y. R.)—The Sale Price in Larins of a Wadi in Ashtagar. (Marathi text). *BISMQ.* XXII, pp. 277-287. [739

— A Sale Deed from Chaul. (Marathi text). *BISMQ.* XXII, pp. 278-81. [740

Joshi, (P. M.)—[Shiv-Charitra-Vritta-Sangraha (Part II, Persian Section)]. Ed. by Ganesh Hari Khate, (Poona. 1939). See *ABIHI.* II, No. 213. [741

"The Maratha kingdom was created by Shivaji mainly out of the territories of the declining Sultanate of Bijapur. It is therefore, natural that Bijapur chronicles and histories should give considerable space to the activities of Shivaji. The book under review gives, in Marathi translation, all extracts relevant to the history of Shivaji from five histories of Bijapur, four in Persian and one in Dakhni Urdu".—*JUB.* XI, Pt. 2, p. 150.

Joshi, (S. N.)—Attack on Kamatnur and Karvir Affairs. *BISMQ.* XXII, pp. 27-30. [742

Original letter from Bhivrao Vyankatesh to Yeshwantrao, dated 1778 A.D. 26th September. Gives details of minor movements near about Amani, Nerali and Kamatnur. Refers to Hyder's rumoured death, Parashram Bhau's appointment etc.

— Chakan Deshmukh (Marathi text). *BISMQ.* XXII, pp. 281-283. [743

Joshi (S. N. Vatsa)—Dhale-vatan of Mahars in Sadashiv Peth at Satara in 1728 A.D. (Marathi text). *BISMQ.* XXII, pp. 33-34. [744

— Death-day Celebration of Chhatrapati Rajaram at Sinhagarah. (Marathi text). *BISMQ.* XXII, p. 34. [745

Joshi (V. N.)—Bhor Sansthancha Itihas (Marathi text). pp. 308. S. R. Sardesai, Poona, 1942. [746

The history of Bhor State. Gives the history of the regime of Shrimant Shankar Rao.

Karve (C. G.)—Free Boat at Pandharpur and the Peshwa's Attachment to Shivrambhat Chit Rao, (Marathi text). *BISMQ.* XXII, pp. 31-32. [747

Two original letters one by Chinnaji Appu and the other by Bajirao, from the Vhitrao family.

Karve (C. G.)—Deep-Ratnakar, by Whom? *BISMQ.* XXII, p. 72. [748]

Cites authorities to prove the author to be Ratnakara and not his guru Rāmanand as stated by K. V. Purandare. Prof. Potdar in a supplementary note (pp. 72-74) discusses the authorities in full and conclusively proves the authorship of Ratnakara.

Khare (G. H.)—Playing Ganjiphas. See No. 920.

Kibe (M. V.)—Some Original Marathi Documents, In No. 1007, pp 233-327. [749]

Marathe (A. V.)—Amche Ghorpade (Ichalkaranjikar) Marathi text. Cr. 16mo. pp. 48. Rashtra Vaibhav Press, Bombay. 1942. [750]

A short history of the Ghorpade family of Ichalkaranji.

Moraes (G. M.)—The Maratha-Portuguese War. See. No. 460.

Puntambekar (S. V.)—Maratha Polity. (Minerva Series on Government, Pamphlet No. 2), $7\frac{1}{2} \times 4\frac{1}{2}$ ", pp. 41. Minerva, Lahore, 1942. [751]

Purandare (K. V.)—The 'Sirasta Batchhapai' in the Peshwa Period. (Marathi text). *BISMQ.* XXII, p. 30. [752]

Original from Pulshibagwale Daftar in the library of the Bharat Itihas Samshodhaka Mandala, Dated 1788 A.D.

— The Anniversary of Asi Adi Purush (Marathi text). *BISMQ.* XXII, p. 32. [753]

Asi Adi Purush was a saint whose anniversary day can be ascertained from an original Poona Yadi to be 15th day in the bright half of Paus: Yadi dated A.D. 1792 December 26.

— Notes on Someshwar Temple, A Chasa and Mastani Talava. (Marathi text). *BISMQ.* XXII, pp. 39-40. [754]

— Subhedars of Pargana Poona. (Marathi text). *BISMQ.* XXII, pp. 283-285. [755]

— Sarsubhedar of Poona Pargana. (Marathi text). *BISMQ.* XXII, pp. 285-286. [756]

Ramchandra Amatya asks Balaji Vishvanath, sarsubhedar of Poona, to collect revenue from a village in the Poona District.

Sajan Lal (K.)—Madhav Rao I's Appeal to the Hon'ble East India Company for help at the Battle of Shrigonda 1761. [757]

Negotiations for help against Nizam Ali Khan with the Bombay Government.

Shah (M. H.)—Baroda by Decades, 1871-1941. pp. 200. Sudharak Prees, Baroda, 1942. [758]

A survey of the sixty-one years of the eventful reign of his late Highness Sayajirao III. In the first chapter the tree is duly appraised.

Sinha (H. N.)—Capture and Surrender of Gheria by the English. In No. 1007, pp. 226-232. [759]

Srinivasachari (C. S.)—Sources of Maratha History *IR.* 43, pp. 467-469. [760]

Tamaskar (B. G.)—The Carwar Factory and Shivaji. See No. 250. The Dharangaon Factory and Shivaji. See No. 249.

Myths, Fables and Folklore

Archer (W. G.)—Seasonal Songs of the Patna District. *MII.* XXII, pp. 233-237. [761]

— Folk-Songs: Fourteen Uraon Marriage Poems collected in Ranchi District, Chota Nagpur, 1936. *MII.* XXII, pp. 198-201. [761]

Bachmann (Hedwig)—On the Soul of the Indian Woman: As Reflected in the Folklore of the Konkan. Translated from the German 'Vonder Seele der Indischen Frau', by Mrs. Shilavati Ketkar. 2 Vols. 7½"×5½", pp. 224 and 212. Tipografia Rangel, Bastora (Goa), 1941. [763]

For original German edition see *ABIH.* IV. No. 1124.

Chaplin (Dorothea)—The Emblem of the Boar. *MII.* XXII, pp. 97-104. [764]

- Chaudhuri (Nanimadhab)**—The Indian Cow-herd God.
JBORS. XXVIII. pp. 384-405. [765]

Supports the view that Gopāla-Kṛṣṇa was a deity of Ābhira origin. The theory of Christian borrowing in the concept of Kṛṣṇa is rejected on the ground that there is a fundamental difference between the cult of Bala-Gopāla and the conception of child Jesus, the former having no room for the mother in the cult and the latter being essentially an exaltation of the mother. The Purāṇic story of Kṛṣṇa's opposition to the festival in honour of the Brāhmanical deity Indra and his advocacy for a primitive type of nature-worship and animal-worship instead are regarded as evidence of the tribal nature of the religion that was preached by him. It is suggested that Gopāla-Kṛṣṇa was a tribal hero of the nomadic Gopas, being later on identified with the earlier epic hero Vāsudeva-Kṛṣṇa.

- Dube (S. C.)**—Chhattisgarhi Folk-Songs. *TMR.* LXXII, pp. 351-352. [766]

The five south-eastern districts of the Central Provinces are known as Chhattisgarh.

- Elwin (Verrier) and Hivale (Shamrao)**—Twenty Pardhan Love Songs, Collected in the Maikal Hills, Central Provinces, 1930-1940. *MII.* XXII, pp. 201-206. [767]

- Fowler (Murray)**—The Role of Sura in the Myth of Nānuci. *JAOS.* 62, pp. 36-40. [768]

Follows the myth of Nānuci to its end as presented in ritual and thus determines its final significance in Vedic religion. The evidence here published is intended to support the thesis that the legend is complete only when—to adopt the terms of tragedy—all discords in the story are resolved, and, in the mingling of the *sura* with the *soma*, unity has once again been found. Either as creation myth or tragic spectacle, the story cannot end with the dismembering of Nānuci. That, in fact, it does not, is the argument of this essay.

- Hate (C. A.)**—Some Punjabi Folk-Songs. *JUB.* XI, Pt. 4, pp. 125-148. [769]

Out of the collection of folk-songs the writer made, he gives seven; each of them gives a true picture of the social life of the place.

Karve (Irawati)—Brother and Sister in Marathi Folksong, *SC. VIII.* pp. 214-217. [770]

A study based on only one particular kind of folksong prevalent in the Maratha country.

Mitra (Sarat Chandra)—Studies in Bird-myths. New Series VI on an Ancient Indian Apologue about the Birds who lost their liberty by quarrelling among themselves. *QJMS. XXXII*, pp. 310-311. [771]

— Studies in Plant-myths. New Series VII, on an Ancient Greek Myth about the Metamorphosis of the Youth named Narcissus flower. *QJMS. XXXIII*, pp. 204-206. [772]

Narayan (J. S.)—Khasi Folk-Lore. *NR. XVI*, pp. 449-455. [773]

The Khasis are a highly fascinating Indo-Chinese race inhabiting the hills called after their name in Assam. The author narrates a few tales about the religious beliefs of the people, beginning from the creation of the world.

Pradhan (G. R.)—Folk-Songs from Malwa. *JUB. XI*, Pt. 1, pp. 156-181. [774]

The songs are presented as they were taken down, during the author's visit to Indore in March 1940. The translation is based on the interpretations given by those who recited the songs.

Ranade (G. H.)—Powādā a Folk-Music form of Maharashtra. *JMA. XIII*, pp. 71-73. [775]

Satyarthi (Devendra)—Andhra Folk-Songs. *TMR. LXXI*, pp. 442-448. [776]

South of the Vindhya, Andhra has its own singing voice, its own oral tradition of folk-songs and ballads. Like ancient folklore of Andhra is the real bedrock of Andhra culture.

— Bhojpuri Ahir Folk-Songs. *NR. XV*, pp. 467-483. [777]

The Bhojpuri-speaking area begins from Benares in the west and embraces Muzaffarpur in the east; the southern and northern boundaries being Jabbalpur and the Himalayan low-lands respectively.

Satyarthi (Devendra)—Folk-Songs, Legends, and Mysticism. *AP.* XII, pp. 402-406; 455-458; 513-518; 541-545. [778]

— Punjabi Songs of Soldiers' Wives. *TMR.* LXXII. pp. 41-45. [779]

The four centuries, 1400-1800 A.D., saw many a war storm in the Punjab; peaceful interludes were few. Folk-songs, sandwiched between old history and present-day life, deal with the soldier and his wife. The mingling of the new with the old is manifestly symbolic of the folk-songs of the Punjab.

Thomas (P.)—Epics and Legends of India. pp. xvii+132, 231 illus. lxxv pl. Taraporevala, Bombay, 1942. [780]

Comprehensive account of various aspects of Hindu folklore and mythology.

Numismatics

Agarwal (J. K.)—A Chhattra Type Coin of Chandragupta II. *JNSI.* IV, pp. 59-60. [781]

The chief interest of this coin lies in the offering [which the king is casting on the altar. Usually it is incense, but in the present specimen the object can be identified as a pearl necklace or as a garland of small round beads.

Agrawala (V. S.)—Coins from Rohtoyya and Ahichhatra. *JUPHS.* XV, Pt. 1, pp. 112-114. [782]

— A Rama-Sita Silver Half-Rupee of Akbar. *JNSI.* IV, pp. 69-70. [783]

The gold coin of Rama-Sita type is one of the rarest varieties of the Mughal coinage.

— Notes on some New Pañchāla Coins. *JNSI.* IV, pp. 17-18. [784]

Describes a coin of a new Pañchāla king named Yajñapala.

— A Silver Nisar of Shahjahan. *JNSI.* IV, pp. 71-72. [785]

Describes a coin which formed part of a hoard of 37 silver Mughal coins. The author says the coin is noteworthy for two reasons: It is of full size being .94" in diameter, and thus resembles a standard Mughal rupee. Secondly it approximates to the heaviest weight standard (88 grs.) in this class of coins conforming to the half weight of the silver rupee of 176 grains.

Altekar (A. S.)—A Coin of Vaṅgapāla, a king of Ahichchhatrā.
JNSI. IV, pp. 19-20. [786]

There is epigraphic evidence to show that there was a king named Vaṅgapāla ruling at Ahichchhatrā sometime during the second century B.C.

— A Coin of Madavika, a New king of People. *JNSI*. IV, pp. 21-22. [787]

Madavi or Madavika either as a name of a person or a tribe or a people or a republic is not known. The attribution of the coin is therefore difficult to make.

— Two Coins of Ajadatta, a New King in Central India. *JNSI*, pp. 23-24. [788]

King Ajadat is so far altogether unknown either from coin, or from inscriptions or from literature. It is therefore difficult to determine the time of the kingdom of Ajadatta. The palaeography of the coin legend shows that Ajadatta belonged to the first century B.C., or A.D.

— Some Interesting Uninscribed Coins. *JNSI*. IV, pp. 29-32. [789]

— New King and Interesting Coin types from Kauśāmbī. *JNSI*. IV, pp. 1-16, 1 pl. [790]

Coins of nine new kings of Kauśāmbī are described. The nine new kings are: Vavaghosha, Radhamitra, Suramitra, Varuṇamitra, Prajāpatimitra, Rājamitra, Rajanimitra, Śatamagha and Vijayamagha. Also describes in this paper, Counterstruck Kauśāmbī coins, Copper coin of king Asvaghosha, and a coin of Sungarāja.

— Some Interesting Mediaeval Coins. *JNSI* IV, pp. 33-35. [791]

Three coins are described: (1) A copper Ardhā-Dramma of Jayavarman, (2) a copper coin of Malayavarman, and (3) a coin of Ranadeva (?)

— Some Interesting Śātavāhna Coins. *JNSI*. IV, pp. 25-28. [792]

Describes six coins: Elephant type of Śrī Śātakarni, Square, and one the same, rectangular; one with numerous symbols, and another one Elephant type, round. The last is a new variety of the Malava Śātavāhna coinage.

Dayal (Prayag)—Presidential Address of the Numismatic Society of India for 1941. *JUPHS*. XV, Pt. 1. pp. 1-11

[793]

Deva (Krishna)—Nālandā Seal of Vishnugupta. *MI*. XXVI Pt. 3, pp. 235-238, 1 Pl.

[794]

This terracotta seal of Vishnugupta was excavated from Monastery Site No. 1 at Nālandā in 1927-1928. It is fragmentary and only a quarter of the original seal consisting of the lower portion of the right half remains. This is a study of the seal.

Gyani (R. G.)—[A Catalogue of the Arab-Sassanian Coins], by John Walker (London, 1941), See *ABIH*. IV, No. 1609.

[795]

"...This catalogue brings to light a large number of rare and important specimens not only from the Cabinet of the British Museum, but also from other private and Public collections. Thus it aims at making it a corpus of these coins. Unfortunately it does not include even a single gold coin (which is extremely rare in Arab-Sassanian types). The author has taken great pains in studying the intricate Pehlevi and Kufic writings on these coins and has given us useful tables of the mint signatures with their transliterations and identifications with as much accuracy as he could. Besides the history of the coinage of the Umayyad and Abbasid Caliphs in the Eastern Provinces of their empire, the volume provides material for the study of the Kufic and Pehlevi inscriptions, which is so necessary for the reading and identification of the coins"—*JBRAS*. 18, pp. 119-120.

Haughton (H. L.)—The Bajaur Hoard of 1942. *JNSI*. IV. pp. 61.

[796]

A short note to point out the classification of 14 coins he has made.

Khare (G. H.)—Some Coins of the Peshwas. *JNSI*. IV, pp. 73-77.

[797]

Describes the coins among which are three types of Rupees of the period.

Mirashi (V. V.)—Some Old Coins Re-Discussed. *IHQ*. XVIII, pp. 71-74.

[798]

Sarma (L. P. Pandeya)—A Note on the Hanumān type Copper Coins of Prthvideva and Jajalladeva of Mahakośala *IHQ*. XVIII. pp. 376-378.

[799]

Shere (S. A.)—Kings of the Jaunpur Dynasty and their Coinage. *JBORS.* XXVIII, pp. 285-295. [800]

Singhal (C. R.)—A Hoard of 3877 Billion Coins of the Sultāns of Delhi. *JNSI.* IV, pp. 63-65, 1 pl. [801]

The hoard consists of 694 coins of Balban, 3,089 of Alauddin Khilji and 94 of Tughlaq Shah I.

Sohoni (S. V.)—A Note on Audumbara Temple Coins. *JNSI.* IV, pp. 55-57. [802]

In the wake of the retreating Yavanas, some small communities, gaining political liberty, rose into temporary prominence in the Punjab. Of these the Amdumbaras were typical. They lived in the valley of the Beas or perhaps in the wider region between the upper Sutlej and the Ravi. The coins minted by them in the course of their political career are of considerable interest. The author confines his study of a building which appears on some of their square coins.

Tarapore (P. S.)—A Rare Coin of Ghyasuddin Tahamtan Shah. *JNSI.* IV, pp. 67-68. [803]

Points out that the name on a coin described by him in *JNSI.* II, pp. 131-2, is *Tahamtan Shah* and not *Bahaman Shah* as suggested by Mr. C. R. Singhal. Tahmtan Shah appears to the author the title assumed by Ghyassuddin on account of his highly developed physique like that of Tahamtan, a Persian Hercules.

Unvala (J. M.)—Hephthalite Coins with Pahlavi Legends. *JNSI* IV, pp. 37-45, 3 pl. [804]

The Hephthalites are also known as the White Huns; they had taken possession of Tokharistan in the third quarter of the fifth century A.D., and had thus become neighbours of the Sassanian Empire on the north-eastern side. A branch of these Hephthalites was repulsed by Skandagupta in c. 455 A.D., but ten years later they took Gandhara, and later on penetrated to the central provinces of the Gupta Empire during the last decade of the fifth century A.D. Some Hephthalite chiefs call themselves in their Indian legends *Shahi* kings, among whom Toramana and his son Mihirakula are well known. The power of the latter was crushed in c. 530 A.D., by a confederacy formed by Yasodharman of Malva and Narasimhagupta Baladitya of Magadha. It was Toramana who built the famous temple of the

Sun in Multan. In Iran, the Hephthalites were defeated by Chosroes I., with the help of the Turks.

Philosophy and Logic

Bharati (S. Pathak)—वेदान्तपरिचय (Marathi text) pp. 47.
Atmaram Press, Dhulia. 1942. [805]

A brief explanation of the Vedanta Philosophy.

Brahma (N. K.)—Vedantic Transcendence. *CR.* 82, pp. 1-12;
PQ. XXVIII, pp 51-62. [806]

Samkara's philosophy appears to be wholly unique to Western minds, and in their failure to comprehend its true significance, they have very often misrepresented it. The true interpretation of the Vedanta in a form in which it is intelligible to the modern mind seems at present to be supreme need in the field of Indian Philosophy.

Giri (Atmanand)—Shri Vedant Margadarshini, (Gujarati text). pp. 256. Surya Prakash Press, Ahmedabad, 1942. [807]

Guide to Vedants. Explains the philosophy of Vedanta, and gives a brief vocabulary of technical terms.

Heimann (Betty)—[A History of Indian Philosophy], by Surendranath Dasgupta. Vol. III, (London, 1940), See *ABHI.* III, No. 1285. [808]

"The third volume of Dasgupta's *History of Indian Philosophy*, does not require a special introduction. It is once more representative of his thorough studies in India's philosophical manuscripts. The specifically Indian mode of representing philosophic problems is followed successfully. He uses not a biographical nor a chronological but an ideographic method. According to Indian tradition he keeps to the practice of putting forward the views [of the school under discussion by a *samvada* with rival schools. Thus are thrown into full relief the basic problems of Indian philosophy, and how they developed within and between the different schools".—*BSOS.* X, Pt. 4, pp. 1030.

Hemachandrasuri—Yogashastra, (Gujarati text), pp. 171.
Sri Mahavira Jain Vidyalaya, Bombay 1942. [809]

Sanskrit verses on the Yoga system of philosophy with their rendering in Gujarati, edited by Khushaldas Jagjivandas.

Holden (C. L.)—The Philosophy of J. Krishnamurti. *RPR.* XI, Pt. 2, pp. 5-15. [810]

According to Krishnamurti, all trouble in life is due to fear and possessiveness. These are due to memory or the desire to perpetuate certain experiences and this desire is due to I—consciousness.

Iyer (V. Subrahmanya)—Philosophy as such in India: A Misapprehension. *AP.* XIII, pp. 6-13. [811]

Analyses the fundamental difference in philosophic thought, East and West, and shows the way which Indian Philosophy indicates to the attainment of the 'truth of Truths'

Jha (Ganganath)—Nyāyasūtras of Gautama with Bhāṣya. (continuation) Text and Translation. *PO.* VI, pp. 305-352. [812]

— Pūrva Mīmāṃsā in its Sources, With a critical Bibliography by Dr. Umesa Misra. 10"×6½", pp. 20+336+17+81. Benares, 1942. [813]

— Chāndogyopaniṣad: A Treatise on Vedānta Philosophy. Translated into English with the Commentary of Śaṅkarācārya. With an Introduction and Index by Dr. Umesa Misra. pp. xvi+513. Poona Oriental Series No. 78. Poona, 1942. [814]

Madhavananda (Swami)—Vedantaparibhasa. With English Annotations and Translation. pp. 18+248. Calcutta, 1942. [815]

Malkani (G. R.)—A Justification of Maya-vada. *PQ.* XXVIII, pp. 221-249. [816]

This paper is an answer to Sri Aurobindo's criticism of maya-vada in *The Life Divine*. Once we accept error as colouring our view of the cosmos or of the things as they are in themselves we must simply go all the way with Advaitism, and admit no explanation of the world except in terms of maya or the power of illusion. In the writer's opinion, Sri Aurobindo misses the entire sense of maya-vada as it is understood in Advaitism.

— Kant and Vedānta. *PQ.* XVIII, pp. 1-8. [817]
Shows the difference between Kant's philosophy and Vedānta.

Moses (Angelo)—Vedanta Theory of Truth and Error. *PQ.* XXVIII, pp. 118-124. [818]

Concludes: That which is real is Brahma. It is pure being, pure bliss and pure intelligence and as such it is supreme self (Paramatma). The Self alone is real. The not-Self or the world of things and persons is false.

— The Cārvāka Theory of Knowledge. *PQ.* XXVIII, pp. 206-210. [819]

The most important of the doctrine of Cārvāka is that perception (*pratyakṣa*) is the only means of valid knowledge. The orthodox systems of Indian Philosophy universally admit three sources of knowledge viz., perception, inference and word (*śabda*). But Cārvāka rejects all the *Pramāṇas* or 'sources of true knowledge' including inference (*anumāna*). He admits perception as the only means of knowledge. Cārvāka establishes his proposition by showing that certain inferences nor word is a source of trustworthy knowledge.

Narahari (H. G.)—[The Dvaita Philosophy and its Place in the Vedānta], by H. N. Raghavendrachar (Madras, 1941) See *ABIH.* IV, No. 1071. [820]

"....One of the most conspicuous features of this work is the author's view that it is a misnomer to call the Dvaita system *Dualism*, and that its right name is *Monism*. In support of this contention it is pointed out that, like Advaita and Viśiṣṭādvaita, Dvaita also accepts that *Brahman* is Absolute, and that the system can more appropriately be called *Brahmādvaita*. Like Dvaita, Advaita and Viśiṣṭādvaita also believe in Brahman as the Absolute, and if they also should consequently be called *Brahmādvaita*, how are the systems to be distinguished? Surely the three are [not identical. Acceptance of the supremacy of *Brahman* is a point common to all the three systems; but besides it there are several grounds on which they differ entirely and which distinguish one from the other. While to Advaita everything else except Brahman is unreal, to Dvaita, the *Jīva* is as real as Brahman, is similar to it, but different from it. And, moreover, these *Jīvas* are multitudinous in number. On these grounds, Dvaita cannot be described as Monism. Nor is there any justification in saying that the etymological interpretation of Dvaita by *Dualism* is wrong".—*EmV.* VI, Pt. 3, pp. 257-258.

Pandey (Kanti Chandra)—Abhinavagupta's Theory of Meaning. *NIA.* V, pp. 241-248. [821]

Abhinava attempts the problem of meaning from the metaphysical, logical, psychological, epistemic and linguistic points of view. His field is very vast and fertile. He analyses the contents of meaning in terms of (i) the contents of the situation received through sensation (ii) nervous response which finds external physical expression in the voluntary and involuntary mimetic changes, (iii) emotive response and (iv) persisting state of the subject. The author here analyses these four groups.

Radhakrishnan (E. P.)—A Few Works Entitled Tarkabhāsa. PO. VI, pp. 181-189. [822]

Raju (P. T.)—Indian Philosophy. In No. 1183, pp. 375-398. [823]

Ramanujachari (R.) and Srinivasacharya (K.)—Siddhitrāya by Yamunācārya. (Annamalai University Philosophical Series No. 4) Supplement to JAU. XII. Pt. 1. [824]

Saksena (S. K.)—The Nature of Buddhi According to Sāṅkhya-Yoga. PQ. XXVIII, pp. 139-146. [825]

Dualism of Sāṅkhya-Yoga and the possibility of experience cannot co-exist, and to make 'Buddhi' share the nature of both is more to give up the dualism than to solve a difficulty from the professed platform of absolute difference between 'Puruṣa' and Prakṛti.

Sampathkumaran (M. R.)—Hindu Philosophy of Conduct. Being Class-lectures on the Bhagavadgita by the late M. Rangacārya. Vol. I. 3rd Edn. pp. 16+752+21. Madras, 1942. [826]

Vols. II and III were published in 1938 and 1939 respectively.

Sarma (B. N. K.)—Svatantradwaita or Madhava's Theistic Realism. Foreword by D. M. Datta- pp. 4+76. Tiruvadi, 1942. [827]

Sastri (Balacārya Khuperkar)—Brahmasūtra-siddhānta-muktāvali. With Vanamālī Miśra's Commentary from a rare MS. pp. 247. Poona, 1942. [829]

The Commentary contains a lucid and accurate exposition of all the knotty points in Dwaita Vedānta.

Sastri (N. M.)—Study of Śāṅkara. pp. 7+266. Calcutta, 1942. [830]

Divided into six chapters dealing with the source, method, ontology and epistemology of Saṅkara's doctrine comparatively with those of others, and a conclusion giving a short resume of the whole book.

Sastri (N. Subramanya)—Syllogistic Reasoning (A Comparative study of Indian with European Logic). *JSVOI*. III, pp. 191-203. [831]

According to the author, the science of Logic (*Nyayaśāstra*) developed in India out of the Science of Dialectic (*Tarka-śāstra*). What Indian logic treats as inference European logic treats partly as Judgment and partly as syllogism. In Indian logic, inference is regarded as one of the sources of our knowledge (*Pramāṇa*) of the empirical world, and as such it gives it from the start an epistemological character. Syllogism is not regarded as a genuine source of knowledge at all, but as a method of correctly and convincingly expressing an inference in a series of propositions for the benefit of others. The treatment of syllogistic reasoning in Indian logic, says the author, possesses a unique interest for a thoughtful mind as conclusively showing that Indians have not like other nations, borrowed Logic and Metaphysics from the Greeks.

Sastri (N. S. N.)—The Aesthetic Problem, *HYJMU*. II, Pt. 2. pp. 93-113. [832]

For at least the last 2,000 years philosophers have been interested in the problem of aesthetics. Both in the East and in the West abundant literature has grown around this topic. This is natural considering the fact that a proper solution to this problem will undoubtedly enable one to understand the nature of the value of Beauty.

Sastri (S. S. Suryanarayan)—Saṅkara and the School of Vedānta. *PO*. VII, pp. 142-148. [833]

Doctrinal differences that have developed among the followers of Saṅkara have been discussed in the paper. The *Brahmatī* and the *Vivaraṇa* school differ as to correct view of Saṅkara in regard to various issues, some of which are of major importance. The statements of Saṅkara have given rise to a controversy regarding the plurality of Jīvas and the *locus nascens*. The author of the *Saṅkṣepaśārīraka* and Appayya Dīkṣita are not in agreement as to the meaning of those statements. The *Satobhāṣya* and the *Upaṇṣad-bhāṣya* of the master himself contain conflicting views in them. It is quite plausible, therefore, concludes the writer

of this paper, that Saṅkara wrote or dictated whatever came uppermost in his mind at the moment caring little for consistency with what he had said at other times, so long as consistency was maintained with the final position'.

Somayaji (R. L.)—Vedānta Pancadasi of Sri Vidyanāyana. Edited with an original commentary in Sanskrit called *Kalyana Piyusa*. pp. 16+6+578+4, Tenali, 1942. [834]

The Commentary is written in a clear and lucid style and interprets word for word each sloka of the text and discusses in proper places the fundamental principles. The authorities cited therein, not less than three hundred in number from the Upaniṣads and Sūtra Bhāṣyas are given in proper setting and elucidate the points in discussion.

Tirtha (Ravi)—The Nyāyakusumāñjali of Udayanācārya. (Serial) Sanskrit text. *BmV*. VI, Pt. 1, pp. 33-40. [835]

Srikantaya (S.)—Śrī Ramkrishna Paramhansa. *QJMS*. XXXIII, pp. 207-225. [836]

Discusses his philosophy.

Varadachari (K. C.)—Psychology of Freedom and Religious Consciousness in Kulasekhara's Philosophy of Devotion. *NIA*. V, pp. 210-212. [837]

In a paper submitted by the author to the tenth session of the All-India Oriental Conference, 1940, he claimed that the Upanisadic seers were aware of the dialectic inherent in the mystical and religious consciousness. He also showed that the mystical consciousness was more a liberty-instinct, and apparently contradictory to the dependence-instinct, that typifies the religious consciousness. These two were clearly represented by the words *asambhūti* and *sambhūti*, the former meaning the destruction of all obstacles to individual freedom and attainment, whereas the latter means the experience of Brahma-God. When they acted separately there resulted interminable darkness. These two have therefore, to be practised together, the *asambhūti* being subordinate to *sambhūti* both these lead to the highest knowledge.

Venkata Rao (M. A.)—A Note on Nyāyamakaraṇḍa (Essentials of Authentic Advaita). *QJMS*. XXXII, pp. 256-264. [838]

Venkatramia (D.)—Sastradipika (Tarakapada) of Parthasarath Misra. Translated into English from the Sanskrit

text. Gaekwad's Oriental Series, No. LXXXIX. 9 $\frac{1}{2}$ " x 6"
pp. xxvi+264. Oriental Institute. Baroda, 1942. [839]

Politics

Alexander (P. C.)—The Indian States and the Paramount Powers. *JAU*. XI, Pt. 3, pp. 197-205. [840]

Ali Shah (Sirdar Ikbal)—The Political Aims of Muslim India. *AR*. XXXVIII, pp. 151-164. [841]

Deals with: Statistics, Geographical distribution, Post-Mutiny events, Political developments, Muslim claim to nationhood, Muslim grievances, the Pakistan movement and a definite scheme.

Allen (James Stewart)—The Crisis in India. Workers Library. Publishers, New York, 1942. [842]

Amery (L. S.)—India and Freedom. 7 $\frac{1}{2}$ " x 5", pp. 122. Oxford U. P. London, 1942. [843]

The object of this little volume of selected speeches by the former Secretary of State for India is to explain British policy in India in its proper perspective both in relation to the war and to the growth of freedom in India and in the British Commonwealth. The picture they give of the Indian political situation to-day is set out against the background, on the one hand, of Manga Carta and all that followed from it and, on the other, of the new world which will be created by the ideological and technical revolution of which the war was a symptom. The volume is thus an exposition of a political philosophy, as well as a vindication of British policy in India.

Appadorai (Angadipuram)—Democracy in India. Oxford U. P. London, 1942. [844]

Appasami (A. J.)—The Gospel and India's Heritage. The Macmillan Co. New York, 1942. [845]

Banerjee (Benoyendra Nath)—Responsible Government in India: Present and Future. *IJPS*. IV. pp. 26-34; *NR*. XV, pp. 224-235. [846]

Democratc Theory in its Application to Indian Politics. *IJPS*. IV, pp. 139-150. [847]

Banerjee (D. N.)—Should our Legislatures be Constituted on the Functional Basis? *IJPS*. IV, pp. 323-329. [848

— The Cripps Mission: A Review. *CR*. 85, pp. 114-119. [849

Bauwens (M.)—India in 1941. *NR*. XV, pp. 70-86. [850

Brown (Cecil)—Suez to Singapur. Random House, New York, 1942. [851

Mr. Brown, correspondent for Columbia Broadcasting system writes vividly and tells a moving story of events in Egypt, India and Malaya during 1941 and early 1942. Over half the book concerns the disastrous Singapur campaign.

Chatterjee (B. C.)—Dawn Over India. Translated and Adapted from the Bengali by Basanta Koomar Roy. The Devin-Adair Company, New York, 1941. [852

Chatterjee (Ramananda)—The Congress Indictment of British Rule. *TMR*. LXXI, pp. 133-138. [853

Couplaud (Reginald)—The Indian Problem, 1833-1935. Report on the Constitutional problem in India submitted to the warden and fellow of Nuffield College. pp. 160 Oxford U. P. London, 1942. [854

— Britain and India, 1600-1941. pp. 94, Longmans, Green, Bombay, 1942. [855

— The Cripps Mission. pp. 91 Oxford University Press London, 1942. [856

Cripps (Aichard Stafford)—Address by Sir Stafford Cripps to the House of Commons, April 28, 1942. British Information Service, London, 1942. [857

Das (Taraknath)—The War Comes to India. Antoch Review, Yellow Spring, 1942. [858

De Montmorency (Sir Geoffrey)—The Indian States and Indian Federation. pp. viii+165. Cambridge University Press, London, 1942-. [859

The author believes in the thesis that 'both the old India of the States and newer India have each a special gift to bring to the future of India', and is not therefore happy over the activities of the States Congress and States People's Conference. But, all the same he is emphatic about the need for the absorption of many small Indian States and a rational co-ordination between Indian India and British India.

Dharker (C. D.)—Macaulay's Legislative Minutes. 7½"x5", pp. 424. Oxford University Press, London, 1942. [860]

This volume gives a word-for-word transcription of the legislative minutes of Lord Macaulay as Law Member of India. The majority have never yet been published. They have been grouped here under different headings, and each group is preceded by a critical introduction.

Dikshitar (V. R. Ramachandra)—Hindu Pluralism. *PO*, VI, pp. 195-205. [861]

Drucquer (Seth)—Civil Defence in India. Oxford University Press, London, 1942. [862]

Durkal (Jayendraray Bhahwanlal)—Conservative India. pp. 244. Vyomeshchandra Bhadraraj Dhru, Ahmedabad, 1942. [863]

Essays on the principles and practices of Indian conservatism with a conservative catechism and reflections *obiter dicta*.

Fourth International—Manifesto of the Fourth International to the Workers and Peasants of India. Pioneer Publishers, New York, 1942. [864]

Fox (R. M.)—Indian and the Malady of our Time. *AP*, XIII, pp. 14-18. [865]

Gandhi (M. K.)—My Appeal to the British, Edited by Anand T. Hingorani. The John Day Company, New York, 1942. [866]

— The Story of my Experiments with Truth. Navjivan Press Ahmedabad, 1942. [867]

A narration of Mr. Gandhi's struggle for the rights of Indians in South Africa and for self-government in India through the technique of non-violent *Satyagraha*.

Gangulee (N.)—Constituent Assembly for India. pp. 304.
George Allen and Unwin, London, 1942. [868]

Examines the problem of the Constituent Assembly as an instrument through which people have gained, or made an effort to gain, their constitutional independence, and presents certain specific suggestions as to how the Constituent Assembly can be brought into being in India.

Halifax (Edward Frederick Lindley Wood)—The Indian Problem. Oxford University Press, London, 1942 [869]

Holland (Sir Robert)—Indian States and a Dominion Constitution. *AR.XXXVIII*, pp.61-65. [870]

India Office—The Cripps Mission to India. Explanatory Introduction by Graham Spry, with text of the draft declaration and documentary material relating to the negotiations. *Address of Prime Minister Winston Churchill broadcast from England, May 10, 1942*. The price of free world victory, by the Honorable Henry A. Wallace. Carnegie Endowment for International Peace, Division of Intercourse and Education, New York, 1942. [871]

Institute for Pacific Relations—Documents on the Indian Situation since the Cripps Mission. American Council, Institute of Pacific Relations, New York, 1942. [872]

— 8th Conference, Mont Tremblant, Que., 1942. *Indian Papers No. 1-10*. International Secretariat, Institute of Pacific Relations. New York, 1942. [873]

Jayaraman (K.)—Reorganization of Rural Self-Government. *NR. XV*, pp. 139-163. [874]

Karim (Rezaul)—The Muslims and the Congress. pp. 271. Barendra Library, Calcutta, 1942. [875]

A symposium of addresses of the Muslim Presidents of the Indian National Congress from 1887 to 1940.

Karve (D. G.)—Making Democracy Safe for India. *IJPS. IV*, pp. 183-191. [876]

Khosla (J. N.)—How Far are the Proceedings of Legislative Bodies Published without their Authority, Privileged in India? *IJPS*. IV, pp. 74-85. [877]

Krishnamurti (Y. G.)—Jawaharlal Nehru: The Man and His Ideas. Invitation by Dr. B. Pattabhi Sitaramayya, Prefaces by Bhulabhai J. Desai and Mrs. Rameshwari Nehru. 7 $\frac{1}{4}$ " \times 5 $\frac{3}{4}$ ", pp. xxxviii+174. The Popular Book Depot, Bombay, 1942. [878]

Gives a summary of Jawaharlal's political principles, and traces the background which is responsible for those beliefs. It is synthesis of Jawaharlal's writings which cover so many different subjects.

Kumar Das (Ranendra)—It Can be Done. By an Exponent of the Teachings of Mahatma Gandhi. Washington University Publications, Los Angeles, 1942. [879]

La Foy (Margaret)—India's Role in the World Conflict. Foreign Policy Association, New York, 1942. [880]

Lohia (Ram Manohar)—The Mystery of Sir Stafford Cripps. Current Topics Series No. 4. 7 $\frac{1}{4}$ " \times 4 $\frac{1}{2}$ ", pp. iv+71. Padma Publications, Bombay, 1942. [881]

Why did Sir Stafford Cripps act as he did when his behaviour contradicted years of devotion to the cause of India? This has happened to many in India as one of the major mysteries of Indo-British politics. The author probes into these mysteries and supplies the clue.

Lovett (Sir Verney)—India in 1942: The Cripps Mission and After. *QR*. No. 354, PP. 126-140. [882]

Manoharlohia (Ram)—The Mystery of Sir Stafford Cripps. 7 $\frac{1}{4}$ " \times 5", pp. 76. Padma Publications, Bombay, 1942. [883]

Mitchell (Kate Louise)—India and the East: Analysis of the Cripps Mission and its aftermath. A Documentary record with Commentary. With detailed map of India. Amerasia, New York, 1942. [884]

Mitra (Nripendra Nath)—The Indian Annual Register: An Annual Digest of Public Affairs of India Recording the

Natino's Activities each year in matters Political, Economic, Industrial, Educational, Social, Etc. Vol I for 1942 (January-June) 9½"×6", pp. xx+387. The Annual Register Office, Calcutta, 1942. [885]

Mookerjee (H. C.)—The Rowlat Bill in the Legislature. *CR.* 85, pp. 173-188. [886]

— The Rowlatt Report and its Reception. *CR.* 85, pp. 89-101. [887]

Mukerjee (Radha Kamal)—The Ecology Behind Politics. *IJPS.* IV, pp. 115-131. [888]

Noman (Mohammad)—Muslim India: Rise and Growth of the All India Muslim League. 7"×5". pp. 433. Kitabistan, Allakabad, 1942. [889]

"Wilful misrepresentation and unbridled vilification have been indulged in against the Mussalmans and their history has been presented in the darkest colours. The present History presents the other side of the medal".—*Preface.*

Noyce (Sir Frank)—The Indian Political Scene. *AR.* 38, pp. 29-41. A discussion on Sir George Schuster's book, *India and Democracy.* [890]

Padhye (Prabhakar)—Pakistan kin pannas takke? (Marathi text) pp. 103. Ramkrishna Printing Press, Bombay, 1942. [891]

Pakistan or Fifty per cent?—Articles reviewing Dr. Ambedkar's book, *Thoughts on Pakistan.*

Pardasani (N. S.)—The Type of Executive Suited to India's Constitutional Development. *IJPS.* IV, pp. 64-73. [892]

Prabhu (R. K.) and Rao (U. R.)—Quit India by Mahatma Gandhi, Current topics Series No. 3. 7½"×4½", pp. 80. Padma Publications, Bombay, 1942. [893]

Collection of passages from the writings and utterances of Mr. Gandhi bearing on the Indo-British problems. Seven Appendices contain items indicating the attitude of Mr. Gandhi towards British Empire at various stages as well as the Japanese, the Americans, and the Princely Order in India.

- Sarkar (Benoy Kumar)**—The Political Philosophy Since 1905. Vol. II, Part 2, pp. 558. Motilal Banarsidas, Lahore, 1942. [894]

It was in 1928 that Dr. Sarkar brought out his first volume of the *Political Philosophy Since 1905*. It covered the history of thought up to 1928 dealing with the forces that led to the expansion of Democracy, Socialism and Asiatic Freedom. The passage of time and the radical changes that came over the world in the meantime justifies the publication of the second volume which continues to trace the trends in political philosophy since 1929. The period covered by this volume witnesses the emergence of new patterns of democracy and socialism which seem to meet the new needs and new aspirations of people.

- Sarma (B. M.)**—An Interpretation of Section 51 of the Government of India Act, 1935: A Provincial Governor's Power to Dismiss his Premier. *IJPS*. IV, pp. 304-317. [895]

- Sarma (Indra Dutt)**—The Problem of Responsible Government in the States. *IJPS*. IV, pp. 151-160. [896]

- Srivatsa**—An Analysis of British Policy in India. *TMR*. LXXII, pp. 229-232. [897]

Analyses the causes that led to the failure of the Cripps Mission.

- India's Freedom: A World Issue. *TMR*. LXXI, pp. 333-338. [898]

- Strauss (Patricia)**—Cripps, Advocate Extraordinary. *Duel, Sloan and Pearce*, New York, 1942. [899]

- Symes (Lillian)**—India's Revolution. Its Challenge and Meaning. *Socialist Party*, New York, 1942. [900]

- Watson (Sir Alfred)**—The Rejected Plan for India. *AR*. XXXVIII, pp. 246-259. [901]

Discusses the Britain's Declaration brought to India by Sir Stafford Cripps.

Pre-History and Proto-History

- Chakladar (H. C.)**—The Prehistoric Culture of Bengal. *MII*. XXIII, pp. 140-162. [902]

Chakravarti (S. N.)—A Handbook to the Indian Prehistoric Antiquities: Prince of Wales Museum of Western India. 8 $\frac{3}{4}$ " \times 5 $\frac{1}{4}$ ", pp. 22, 8 pl. Prince of Wales Museum, Bombay 1941. [903]

Deals with the collection of Indian Prehistoric antiquities in the Prince of Wales Museum, Bombay. The introduction contains a sketch of the progress of prehistoric man in India through five successive ages—the Palaeolithic, the Neolithic, the Chalcolithic, the Copper and the Iron. Ends with a short bibliography.

Heras (Rev. H.)—Pre-History or Proto-History? *JBORS*. XXVII, pp. 113-120. [904]

Points out the difference between the terms pre-history and proto-history. Says, the term pre-history has been misused by most scholars and proceeds to point out that the pre-historic period of India for the present ends with the appearance of the culture of the Indus Valley which marks the first step of the historical man in India. The proper denomination of the Indus Valley Culture would be "proto-historic"

Krishna (M. H.)—Twenty-ninth Indian Science Congress, Baroda, 1942. Presidential address, Section Anthropology. Prehistoric Dechan. See No. 17.

Sastri (Srikanta)—Proto-Indic Religion. 8 $\frac{1}{2}$ " \times 5 $\frac{1}{4}$ ", pp. 91. Pub. Author, Mysore, 1942. [905]

Firstly, it deals with the seals, deities and figurines, etc., and aims at weighing their significance. Secondly, it studies the social customs and the maritime activities of pre-Aryans of the Indus Valley. On the whole the book is a study of the social and religious beliefs of the pre-Aryan people in relation to those prevailing in the Vedic, specially in Atharvan, society.

This matter also appeared serially in *QJMS*.XXXII, pp. 3-37 158-177; 276-292; 383-398; XXXIII, pp. 52-61.

Puranic

Devi (Akshaya Kumari)—A Biographical Dictionary of Purāṇic Personages. 7 $\frac{3}{4}$ " \times 5 $\frac{1}{4}$ ", pp. 8+72. Vijaya Krishna Brothers, Calcutta, 1942. [906]

Shows from a comparative study of the archaeological discoveries of Mohenjo Daro, Harappa, Iran, Egypt, Babylon, and

other ancient sites that the personages of the Vedas and Purāṇas are not fantastic but really historical. She thinks, for instance, that the Yġshas of the Indian mythology are the Astraloids who migrated from Java through Malaya and Assam, spread through India and still form the substratum of, especially Southern Indian population. Again in her opinion, tall Rakshasas were negroes, and pigmy Nishadas were Negretos, Hiranyakasyapas (yellowmen) and Daityas were mongoloids, Turvasus were mediterraneans, and Basisthas were Achean Aryans. The conclusions of the authoress are, of course, startling but they are based on the description of peoples given in the purāṇas and the anthropological data of the living races of this country. Contains a chart of the constellatory figures of the Rġgvedic pantheon, a chronology of ancient dynasties, and Index of proper names and a chronology of post-Vedic personages.

Gyani (S. D.)—Date of the Purāṇas. *NIA*. V, pp. 131-135. [907]

The problem of the date of the *Purāṇas* is very complicated and difficult for solution. Unless a definite and successful effort is made in that direction, the history of ancient India before the rise of Buddhism would merely be speculative, because the *Purāṇas* are perhaps, the most important source of our information for the period, and that information needs to be properly fixed in a chronological setting. An analytical examination of the extant *Maha-Purāṇas* reveals to the author that the Puranic literature had to pass through, roughly speaking, four different stages of development, which can be assigned to definite chronological epochs, clearly reflected in the extant *Purāṇas*, before it achieved its modern and multifarious forms. These stages he briefly states: (i) The *Vamśa* and *Akhyāna* stages from B. C. 1200 to B. C. 1000, (II) The Bifurcation stage from B. C. 1000 to B. C. 600, (III) The *Pañca Lakṣaṇa* stage from B. C. 600 to A. D. 100, and (iv) The Sectarian or Encyclopaedic stage from A. D. 100 to A. D. 700. In the light of these four stages of Puranic development in their chronological setting, the problem of the date of the *Purāṇas* unfolds all its mystery and we can say that the *Purāṇas* as they stand to-day, represent different chronological and cultural epochs of Hindu history.

Hazra (R. C.)—The *Devī-Purāṇa*. *NIA*. V, pp. 2-20. [908]

The *Devī-Purāṇa* is one of the most important of the Śakta Upapurāṇas. It deals, in 128 chapters, mainly with the exploits and worship of Devī, who is incarnated in the Vindyas as a

maiden mounted on a lion, and who, in spite of her independent existence as the 'yoga-nidrā' and the primal and pre-eminent Energy, is principally the Śakti of Śiva though also indentified with the Śāktis of other gods as well as with the Mātṛs and other female deities such as Umā, Daksāyāni, Kālī, Candī, etc. It also gives important information about the different incarnations of Devī and her original nature and relationship with Śiva and other gods. The author gives a short summarised contents of the Purāṇa

Mankad (D. R.)—The Manvantara. *IHQ.* XVIII, pp. 208-230. [909]

Discusses the system of Manvantaras, as propounded in the Purāṇas. A comparative study of the Purāṇas raises many points of doubt and irrelvancy. The author first considers the names of the *manvantaras* and then the number of years allotted to a *manvantra*.

Pantalu (N. K. V.)—Shakespeare and Veda-Vyāsa. *QJMS.* XXXII, pp. 408-420. [910]

Thinks that Shakespeare based his story of Hermione in *The Winter's Tale*, on Madalasa in the *Mārkaṇḍeya Purāṇa*.

Sociology

Balaratnam (L. K.)—The Thiruvattirai Festival of Malabar. *QJMS.* XXXIII, pp. 201-203. [911]

The festival described here is annually held by the Malayālees of Kerala in the month of Pauṣa in commemoration of the destruction brought to the mythical god of love Kāmadeva by Śiva.

Banerjee (Brajendusundar)—The Daughter's Son in the Bengal School of Hindu Law, *JBHU.* VI, pp. 63-72 [912]

The right of succession of the daughter's son is more fully recognised in the Bengal School than in the other Schools of Hindu Law.

Banerji-Sastri (A.)—Judgment in the Courts of Mithila in the XVIII Century: Women's Rights of Inheritance, Maintenance and Adoption; On Partition and Sale. *JBORS.* XXVIII, pp. 104-111. Sanskrit text. [913]

The judgment writer is said to be Pandit Machala Upadhyaya who flourished in Śaka 1725 and was a resident of Mangarauni in Madhubani sub-division in the Darbhanga district.

Barnabas (John)—The Future of the Family in India. *AP.* XIII, pp. 205-210. [914]

India should learn from the experience of the West that lax morals are in the interest neither of the individual nor of the race.

Barua (Birinchī Kumar)—Bihu and its Probable Relation with Fire-Festival. *JARS.* IX, pp. 73-78. [915]

Points out evidence to show that many of the festivals observed in Assam, were originally, fire-festivals.

Chaudhuri (Jatindra Bimal)—Widow- Marriage in Ancient India. *TMR.* LXXI, pp. 68-71. [916]

— Widow-Burning in Ancient India. *TMR.* LXXI, pp. 459-462. [917]

Datta (Jatindra Mohan)—Some Sociological Facts about 'Suttees'. *TMR.* LXXI, pp. 439-441. [918]

Gives statistics of suttee cases.

Elwin (Werreier)—IV Ceremonial Cross-Dressing among the Murias of Bastar State. *MII.* XXII, pp. 163-173. [919]

Ghurye (G. S.)—Anthropological Approach to the study of Indian Sociology. See No. 14.

Khare (G. H.)—Playing Ganjiphas (Marathi text). *BISMQ.* XXII, pp. 74-79. [920]

Miller (R. T. C.)—The Nose-Ring in the Old Testament. *NIA.* V, pp. 25-30. [921]

Points out that the nose-rings were in use among the people of the Hebrews several centuries before Christ. Gives references from the Bible.

Mukerjee (Radha Kamal)—The Social Values of Buddhism. See No. 163.

Pandey (Raj Bali)—The Vivaha Samskara (Marriage Ceremonies) of the Hindus. *JBHU.* VI, pp. 1-22. [922]

Pinkham (Mrs. Mildreth)—The Status of Woman in Hinduism as reflected in the Purāṇas, the Mahabhārata, and the Rāmayaṇa. Columbia University Press, New York, 1941. [923]

- Pinkham (Mrs. Mildreth)**—Woman in the Sacred Scriptures of Hinduism. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. 256. Columbia University Press, New York, 1941. [924]

A study of Hindu scripture in its relation to child-marriage, infant mortality, enforced prostitution, etc., with suggestions for the improvement of the position of present day women in India.

- Potdar (K. R.)**—Contemporary Life as Revealed in the Works of Bana. *JUB.* XI, pp. 111-143. [925]

Deals with: People, their occupation, social intercourse; ceremonials, learning, civil administration, beliefs, religious conditions, philosophy and ethics.

- Pranavananda (Swami)**—Battle of the Kangdali. *IGJ.* XVII, Pt. 1, pp. 62-66, 1 pl. [926]

The Kangdali festival celebrated by the Bhotias of Chaudans is known as the battle of Kangadli. The author here describes the festival.

- Roussos (Th.)**—Santal Marriage Customs. *NR.* XVI, pp. 148-159, [927]

Deals with Santal administration; marriage limitations; the normal way of getting married and practical conclusions.

- Roy (M. N.)**—Fragments of a Prisoner's Diary. Vol. II. pp. 152. Renaissance Publication, Calcutta, 1942. [928]

Every self-respecting Indian will feel disappointed with this book. Nay, every self-respecting Indian will feel humiliated for the expressions and arguments used by the writer in criticising Indian womanhood. Fortunately, Roy brand of Socialism, Democracy and Politics stand self-exposed. No amount of such publications can mislead the politically minded public of India.

- Runganadan (Mrs. S. E.)**—Indian Women of Today. *AR.* XXXVIII, pp. 236-245. [929]

Deals with: Rural welfare work; Women's organisations; Co-operation; Women teachers; Early marriage and purdah; Missionary efforts; India's war efforts and freedom from communalism.

- Sarasvati (Hariharananda)**—Stolen Clothes (Cira Harana). *JISOA.* X, pp. 103-139. [930]

The tale of the stolen clothes comes from the 22nd chapter of the tenth part of the Bhagavata-purana.

Sarkar (Benoy Kumar)—Villages and Towns as Social Patterns. pp. xvi+685. Chuckerverty Chatterjee, Calcutta, 1941. [931]

The author has used villages and towns: Brindavan and Dwaraka, as convenient pegs for hanging his very extensive discussion of all manner of sociological problems. His main thesis is that not a single principle but a complex of dualities, rules the world and determines its progress.

Sitapati (G. V.)—The Soras. *JAHRS*. XIV, pp. 1-16. [932]

This article is continued from *JAHRS*, Vol. XIII, p. 136. Here the author deals chiefly with the habits of drink and drug of the Soras.

Srinivas (M. N.)—Marriage and Family in Mysore. Foreword by Rajkaryapravina N. S. Subba Rao. 8½"×5½". pp. 218. New Book Company, Bombay, 1942. [933]

"The author deals with the institution of marriage and family and gives us a detailed account of the rites at marriage, puberty, pregnancy, and death along with a short note on the vratas, festivals and religious life in general. There is a chapter in the Basavis—non-Brahmin women dedicated to the gods. One chapter is devoted to the mother-in-law—one giving a list of main Kannada castes and Non-Kannada castes and the other on the Terminology of Kinship.

The detailed study of the customs and rites of the Non-Brahmans is very interesting as it is helpful in evaluating the Indo-Aryan influence on the Dravidian culture. The caste-system is definitely an Indo-Aryan institution and its development in the South must be the result of the Indo-Aryan influence. It might be that the indigenous culture like all other cultures in history had a sort of class vision of society but the full-fledged caste-system must be due to the impact of the Indo-Aryan culture. This belief is strengthened by the fact of the various customs and rites that have been and are being introduced in their caste by the Non-Brahmins in emulation of the Brahmin castes".—K. T. Merchant, *JUB*. XI, pp. 162-163.

"....There is one piece of criticism which must be made. Sociology is altogether different from Social Reform and if the former takes upon itself the duty of evaluating social facts and

advocating reforms, it loses altogether its scientific value. The author says (p. 20) 'Tera' (bride-price) reduces marriage to a bargain and equates woman to a chattel. It is an insult to womanhood. The retort that the women do not feel it an insult does not alter the fact that a human being is sold. Progressive opinion is in favour of tera being abolished. Leaders should organise movements against tera and agitate for its removal. The community should be educated before demanding legislation from the Government.

This and similar statements which are found here and there in the book are hardly the stuff one would look for in a scientific sociological study".—*BmV. VII, Pt. 3, p. 221.*

Sternbach (Ludwik)—Subjects of Law and Law of Family, According to the Yājñavalkya-Dharmaśāstra. *PO. VI*, pp. 159-180. [934]

Valavalkar (Pandharinath)—A Survey of Research in Indian Sociology in Relation to Hindu Dharmaśāstra. In No. 1183. pp. 333-374. [935]

Vedic

Aiyangar (A. N. Krishna)—Āśvalāyanagṛhyasūtra with Devasvāmbhāṣya. (Sanskrit text) *BmV. VI, Pt. 2*, pp. 7-14. [936]

— The Āpastambasmṛti. Sanskrit text. Serial, *BmV. VI, Pt. 1*, pp. 17-24; *Pt. 2*, pp. 25-32; *Pt. 3*, pp. 33-48; *Pt. 4*, pp. 49-56. [937]

Aiyangar (K. V. R.)—Bṛhaspatismṛti. Reconstructed. Sanskrit text, with introduction and Preface in English. 6½" × 4½", pp. 186+546, Baroda, 1942. [938]

Aiyangar (T. R. Srinivasa)—The Vaisanavopaniṣad. Serial. Sanskrit text. *BmV. VI, Pt. 2*, pp. 49-56; *Pt. 4*, pp. 57-72. [939]

Atkins (Samuel DeCoster)—Pusan in the Rīgveda. Princeton University Press, Princeton, 1941. [940]

Barret (LeRoy Carr)—The Kashmirian Atharva Veda. Book Nineteen and Twenty. Edited with critical notes. pp.

153. American Oriental Society's Vol. xviii. American Oriental Society, New Haven, Conn., 1940. [941]

This volume completes the publication of the text of the Atharva Veda Paipalada, giving a translation of the manuscript and an edited text, with a few notes. The nineteenth book presents more than half of the contents of book six of the Caunaka text and the twentieth book more than half of the contents of book seven of the Caunaka text. This completes 18 volumes.

Brown (W. Norman)—The Creation Myth of the Rig Veda. *JAOS.* 62, pp. 85-98. [942]

The organisation of the universe and its beginnings, as understood by Vedic man, have scarcely been revealed to us. An examination of scientific works on the religion, philosophy, and cosmography of the Rig Veda shows that little more is known than that the universe was considered to be composed of the earth surface, the atmospheric region, and the sky surface. For a theory of the origin of this we are hardly referred to any more than a few late hymns of the Rig Veda, which are modestly metaphysical in character and represent no full exposition of the topic, and doubtless nothing that is primary. It is author's belief that a fair amount of information is available in the text itself if we can rightly arrange and interpret the allusions which it offers. The author here tries to deal with the topic of Rigvedic Cosmogony.

Chakravorthy (G. N.)—Poetry and Romanticism in the Rg-Veda. *PO.* VII, pp. 42-55. [943]

Chatterjee (Basanta Kumar)—Upanishads and Vedic Sacrifices. *TMR*, LXXI, pp. 174-176. [944]

Examines the question whether in the Upanishads there is any mention of the inefficacy of Vedic sacrifices, and comes to the conclusion that there is no justification for the theory that the authors of the Upanishads had lost faith in the existence of Vedic gods or the efficacy of sacrifices.

Chintamani (T.R.)—Kausitaka and Sankhayana-Upanishads, (Sanskrit text). *AOR.* VII, pp. 18 of Sanskrit section. [945]

Examines the relation between the Upanishads of the two schools.

Coomaraswamy (Ananda K.)—Horse-riding in the *R̥gveda* and *Atharvaveda*. *JAOS.* 62, pp. 139-140. [1946]

A Short note to point out that there is a clear reference to horse-riding in the *R̥gveda*.

Dandekar (R. N.)—*Pūṣan*, The Pastoral God of the *Veda*. *NIA.* V, pp. 49-66. [1947]

Vedic gods often seem to possess very complex characters. The descriptions in the Vedic hymns usually bring forth so many different traits of a single god that it is not always easy to determine the original nature and the later development of his personality. In this respect, *Pūṣan* may be regarded to be a particularly curious and enigmatic figure among the pantheon of the Vedic gods. This god is celebrated alone in eight hymns of the *R̥gveda*, with *Indrā* in one hymn, with *Soma* in one, and is mentioned with several other deities in about fifty-eight hymns, his name thus being mentioned about 120 times. He is glorified in the *Atharvaveda* and the *Brāhmaṇas* and seems to have played a peculiar role in the Vedic ritual.

A critical study of the passages referring to *Indrapusanau* leads the author to the conclusion that originally the *Indra*-religion and the *Pūṣan*-religion were two independent religious cults and that a special effort is made to bring them together. Similar appears to have been the case also with regard to the coupling together of *Somā* and *Pūṣan*.

— Twenty-Five years of Vedic Studies. In No. 1183, pp. 1-68. [1948]

De (S. K.)—The Vedic and the Epic *Kṛṣṇa*. *IHQ.* XVIII, pp. 297-301. [1949]

Discusses the speculation regarding the identity of the epic *Vāsudeva-Kṛṣṇa* with the *Kṛṣṇa* of *R̥gveda*, whom the *Anukramanī* styles *Kṛṣṇa Āngirasa*, and with *Kṛṣṇ Devakī-putra* who is described as the pupil of *Ghora Anṛigirasa* in the *Chāndogya upaniṣad*. *Chāndogya-Upaniṣad*.

Dumont (P. E.)—[*Die Yajus des Asvamedha*], by S. Bhawe (Stuttgart, 1939) See *ABHI.* II, No. 1027. [1950]

.....Most of the opinions of Dr. Bhawe are sound and well presented, but.....I still think that we have good reason to believe that horse which at the time of the *Brāhmaṇas* was offered to *Prajapati* originally was offered to *Varuṇa*. I do not want to repeat the arguments which I have put forward in favour of this

opinion in my work on the horse sacrifice (*L' Āśmedha*, pp.xiii-xv), but I again insist on the fact that, according to many passages of the Brāhmaṇas, the horse is born of the Waters and belongs to Varuṇa".—*JAOS.* 62, p. 81.

Dutt (K. Guru)—Śākti in the Veda. *TQ.* XIV. pp. 173-177. [951]

The word *Śākti* means 'energy'. Power or Force is conceived as the active principle in the universe, and is personified as a goddess. Reference is made to some of the well-known cosmic hymns in the R̥gveda.

Falk (Maryla)—Amāvāsyā in Mythical and Philosophical Thought. *IHQ.* XVIII, pp. 26-45. [952]

The subject of this paper is the unnoticed mythical motif concerning the marriage of a feminine deity called Sūrya. This name evokes in the first place the well-known Sūryasūkta, which at some period previous to the redaction of the 10th Mandala of the R̥g. Veda was made into a marriage-hymn out of a pre-existing shorter composition describing the marriage of Sūrya.

Gangoly (O. C.)—The Indian Dragon. A Vedic Motif on Gupta Relief. *TMR.* LXXI, pp. 544-547, 4 illus. [953]

Garge (D. V.)—The Contribution of the Sabara-Bhāṣya to R̥gveda Exegesis: Or the Treatment by Sabara of the R̥gveda-Passages cited in his Bhāṣya. *BDCRI.* III, Pt. 4, pp. 531-546. [954]

Ghosh (Batakrishna)—[Rudra-Śiva] by N. Venkataraman-ayya. (Madras, 1941). See *ABIH.* IV, No. 1213. [955]

"The last two sentences of this curious but stimulating little book are : 'All the characteristics which are supposed to be the hall-mark of Dravidism are thus definitely traceable to the Vedas. There are therefore no valid grounds for presuming a non Aryan origin for the Purāṇic Śiva'. But the characteristics of Dravidism not having been accurately formulated by the author or any of his predecessors in the field no one can decide if all of them can be traced to the Vedas, and the Aryan religion reconstructed in outline on the basis of the points of similarity among the primitive religions of Indo-European-speaking tribes showing no god towards whom the attitude of the worshippers can be proved to have been one of *da ut abas* as towards the Rudra-gods of India and the *Theoi appompatoi*

of Greece, it is quite reasonable to assume as a working hypothesis that the gods of aversion were taken over by the Aryans from the peoples among whom their tribes settled down in historical times. Author apparently does not know Arbman's excellent book on Rudra, and nowhere has he betrayed an intimate knowledge of Vedic text with which he has been operating".—*IC. IX, p. 409.*

Ghoshal (U. N.)—The Gāthās and Nārāśamsis, the Itihāsas and Purāṇas of the Vedic Literature. *IHQ. XVIII*, pp. 93–100. [1956]

However authentic the genealogies of the Vedic religious teachers and the Vedic lists of *gotras* and *pravaras* might be, they would form at best a skeleton of historical compositions properly so called. A more definite approach of history is marked by some ancillary branches of learning known to the Vedic times, to which the author now refers. These are the *gāthās* and the *nārāśamsis* which may be roughly translated as 'epic song verses' and 'songs in praise of heroes' respectively.

— The Vamśas and Gotra-pravara Lists of Vedic Literature. *IHQ. XVIII*, pp. 20–25. [1957]

A study in the beginnings of Indian historiography.

Jog (D. V.)—Vedasiddha Mayavad (Marathi text). Pub. Author at Anand Press, Poona, 1942. [1958]

The Maya doctrine as deduced from the Vedas, being chapter 4, of the concluding review of a commentary on the Prasthan Traya.

Kanta (Surya)—Atharva Pratiśakhya. (Sanskrit text). Edited for the first time together with an introduction, English translation, notes and indices. With three facsimiles. (Mehtar Chand Lachhman Das Sanskrit and Prakrit Series No. 6). 6½"×4"; pp. vi+21+169+65+35, Mehtar Chand, Lahore, 1940. [1959]

Karmarkar (A. P.)—The Puruṣa-Sūkta (Rgveda X. 90) and the Mystic Glorification of the Human Victim. *JBBRAS* 18, pp. 91–93. [1960]

The *Puruṣa-Sūkta*, in the opinion of the author, is one of the hymns which has been written mainly with the purpose of depicting the mystic glorification of the human victim sacrificed in days of yore. The author traces the contents of *Puruṣa-Sūkta*.

Karnik (H. R.)—A Legend of Political Wisdom in the Satapatha Brāhmaṇa (I.v.4.6.11). *PO.* VII, pp. 217-226.

[1961]

Kedar (T. J.)—A New Interpretation of a Disputed Reference in Garga Saṃhitā. *NUJ.* No. 8, pp. 1-3.

[1962]

Scholars differ as to the correct interpretation of the expression *ṣaṭdvikapañcadvi* found in the *Gargasamhitā* with reference to the interval of time that elapsed between the reign of Yudhisthira and the beginning of the Śaka era. A reading of the expression in the usual reverse order will yield 2526 years. But *dvika* means double or twice and not two. Hence *ṣaṭdvika* is twice six or 12 and *pañcadvi* is 52. This gives 1252. Yudhisthira's rule according to this interpretation, ended 1252 years before the Śaka era began in 78 A. D., i. e., in 1174 B. C.

Kunhan Raja (C.)—[Women in R̥gveda], by B. S. Upadhye (Benares, 1941). See *ABIH.* IV, No. 1207.

[1963]

"... One may not accept all the conclusions arrived at by the author on the strength of the premises on which he has based his conclusions. Whether the incident of the love of Yami for her brother Yama is enough evidence for the existence of an incestuous marriage between brother and sister as a recognised custom and whether the love of Prajapati for his daughter and the love of Pūṣan for his mother are evidences for incestuous marriage between father and daughter and between son and mother, are matters on which controversy will continue. Although in the main, gods are conceived of in the form of man, it is only to a certain extent and not in all details. Whatever is described as existing among gods need not be taken as a reflection of what existed in the Society also. Until evidence is shown about such customs prevailing among men, independent stories about gods, the theory has to remain a bare postulate. The description of divine and supermundane beings moving about in *vimanas* is not in itself a proof of ancient Indians having used means of aerial transport".

Laddu (R. D.)—On the Structure of Atharva-Veda, III, 15. *PO.* VII, pp. 227-231.

[1964]

Mehta (R. A.)—Nirālambopaniṣad (Gujarati text). pp. 16. Gujarati Printing Press, Bombay, 1942.

[1965]

Text of the Nirām̐ba Upaniṣad, translated with commentary.

Mitra Jagadish (Chandra)—A Postscript on the Sāvitrī Upaniṣad. *IO*. X, Pt. 2, pp. 79-82. [1966]

In his article entitled *Śāntipāṭha and the Affiliation of Upaniṣads*, in *IO*. VIII, pp. 253 ff. the author tried to show that the Sāvitrī Upaniṣad of a later date, as mentioned in the Muktikā Upaniṣad and published in the Nirṇayasāgara Press, is really an Atharvāṇic treatise in spite of its Sāmavedic Śānti. For a discussion of this point he now gives a note which does not run counter to his original proposition that it is in fact an Atharvavedic Upaniṣad.

Narahari (H. G.)—On the Origin of Upaniṣadic Thought. *PO*. VI, pp. 139-148. [1967]

— Designation of Hell in the R̥gveda and the Meaning of the word 'Asat' *IHQ*. XVIII, pp. 158-166. [1968]

Discusses the word *Asat* which occurs in the R̥gveda, and which Norman Brown suggested, was the name which the Vedic people designated the place of punishment for the wicked after death. The present writer rejects this view, and keeps the R̥gvedic hell still unnamed.

— 'Soul' in the R̥g-Veda. *RPR*. XI, pp. 51-62. [1969]

Endeavours to prove by quotations that the R̥gvedic seers had a knowledge of Soul as different from the body as eternal, and having the three essential qualities of Sat, Cit, and Ānanda.

Ojha (R.)—The Indra-Vrtra War and the 'Serpent People' *JBORS*. XXVII, pp. 55-64. [1970]

Compares Babylonian and Vedic myths.

Pandey (R. B.)—Atharvavedic Conception of the Motherland. *JBHU*. VI, pp. 193-204. [1971]

Pillai (P. K. Narayana)—Mantras Cited by Pratikas in the Aitareya Brāhmaṇa and not traced to the R̥gveda. *BDCRI*. III, Pt. 4, pp. 489-530. [1972]

Prabhu (R. K.)—A Pre-Historic Cry. *VBQ*. VII, pp. 73-85 [1973]

Traces the origin of the joyous cry *Allelujah*, to *ululu* of Vedic origin. Points out that the cry of *ululu* or *ulu* has been in common use in India since the earliest days of the Vedas down to the present day and that in places where the actual use of that

cry has gone out of practice through one cause or other, traces of the original cry are still to be found in the vocabularies of most of the principal languages of modern India.

Premananda (Swami)—Isha Upaniṣad. Philosophy of God-consciousness. Translated into English from the Original Sanskrit text. Self-realisation Fellowship, Washington, 1942. [974]

Raja Rao (M)—The Eclipse—Code of the Rigvedic Āryans as Revealed in the Sunahsepa Hymns and the Brāhmaṇas. *PO.* VI, pp. 1-28. [975]

Sastri (Dharmendra Brahmachari)—[Samavedasamhita], by C. Kunhan Raja, (Madras, 1941), See *ABIII.* IV, No. 1181. [976]

“... contains only the Purvareika portion which has been commented upon by both Madhava and Bharatasvamin. Regarding the Uttarareika, Madhava does not comment on it, whereas Bharatasvamin does only partly. The language of the commentaries is simple; and as a rule Madhava's expositions are clearer and more elaborate than Bharatasvamin's. As in the case with Sayana, these commentaries interspire grammatical notes with their exegetical explanation.”—*JBORS.* XXVIII. p. 89.

Sehgal (S. R.)—Importance of Account in the Vedas. See No. 541.

Shamasastri (R.)—Agni in the Vedas. *NIA.* V, pp. 90-93. [977]

Agni in the Vedas is identified as the planet Mars.

— Daniel's Dream in the Vedas. *CR.* 84, pp. 215-220. [978]

Points out that Rigvedic riddle described in I. 164, is identical with the Biblical riddle described in Daniel 8th chapter.

— The Rbus and the Four Sama Cups. *PO.* VII, 177-180. [979]

The Rbuhusukta of the Rgveda (I. 161) has been interpreted in the light of the writer's interesting assertions that many of the stories and statements in the Vedas and Purāṇas have reference to various astronomical phenomena. The Camasa cup

which is mentioned in the *Ṛbhu-sūkta* as turning into four is nothing but the celestial sphere or circle divided into four parts each corresponding to the three months.

Shamasastri (R.)—Solstices and Equinoxes in the Vedas.
OR. 85, pp. 189-197. [1980]

— Vayu and Vrsakapi. *NIA.* V, pp. 213-216. [1981]

Points out that Vayu in the Vedas and also in later Sanskrit literature is said to be of seven kinds, and thinks that the Vedic Vayu is the moon. Then he proceeds to show that *R̥gveda* x. 86, describing dialogue between Indra, Saci, and Vrsakapi, corresponds to a conversation between Rāma, Sītā, and Hanuman after the war about Sītā's anxiety during the fire at Lanka.

— Vedic Iconography. *JISOA.* X, pp 74-93. [1982]

The Vedic gods and goddesses seem to be or are rather the seven planets, the twenty-seven constellations, and the stars with periodic rising and setting. Cyclic solar and lunar eclipses, occultations of minor planets, solstices and equinoxes form the subject-matter of the Vedic hymns. The Planets are given various names in accordance with changes in their positions and conditions. He enumerates the gods and goddesses.

Singh (Udaiya Narayan)—*Atharvavedīya-Kauśika-gr̥hyasūtra*. Text with Hindi translation. pp. 7+18+263+56. Madhurpur, 1942. [1983]

Sitaramiah (S.)—The Village Vidangas and their Value. *QJMS.* XXXII, pp. 375-382. [1984]

Srivastava (S. M.)—Woman in *Rigveda*. *TMR.* LXXI, pp. 82-83. [1985]

Vaidika Śamsodhana Maṇḍala—*R̥gveda Saṁhitā* with Sāyaṇa's Commentary, Vol. III, (Maṇḍalas 6-8), Edited by the Vaidika Śamsodhana Maṇḍala, Poona, 10½"×7". pp. xvii+64+966. Poona, 1942. [1986]

Based on as many as 30 different MSS. The principle adopted here in fixing the text of the *bhaṣya* being uniform with that adopted in the previous two volumes.

Varadachari (K. C.) and Tatacharya (D. T.)—*Īśavāsyopaniṣad-Bhāṣya*, by Śrī Venkaṭanatha. Translated and

critically edited. (Śrī Veṅkaṭeśhvara Oriental Series No. 5). $10\frac{1}{2}'' \times 6\frac{1}{2}''$, pp. xxvi+21+32+viii. Sri Ven. Or. Inst. Tirupati, 1942. [1987]

"... The Upaniṣad had been published with the commentaries of various schools in several good editions, the particular feature of this publication is the additional exposition of Vedānta Deśika's commentary which expounds the Upaniṣad from the point of view of Viśiṣṭadvaita. It is presented in a carefully published edition with the necessary apparatus for study by earnest students of Indian religion who may not have the equipment necessary for the full understanding of the subject. The work of these scholars is the careful edition of the Bhaṣya and its exposition and translation in English. It is a very satisfactory exposition of the topic and the credit of the publication is due to the newly organised Sri Venkateshvara Oriental Research Institute at Tirupati.... There is one point to which attention must be drawn: Vedānta Deśika is said to have lived at Satayamangalam on the banks of the Kaveri during his exile. He is not alone in this error but the place of residence of Vedānta Deśika was Sattagalla a village on the bank of Kaveri, close to the frontier of Mysore, Satyamangalam being on the Bhavani far from the Kaveri".—*JIH. XXI*, pp. 252-253.

Velenkar (H. D.)—The Family-Hymns in the Family-Maṇḍalas. *JBBRAS.* 18, pp. 1-22. [1988]

The discussion shows that in the Family-Maṇḍalas (11-VII) of the Ṛgveda there are hymns which may properly be described as family hymns, because the poets there refer to some unusual exploits of the earlier ancestors and glorify their own families.

— Hymns to Indra by the Bhūradvājas. *JUB.* XI, Pt. 2, pp. 55-72. [1989]

Continuation. See *ABIH.* IV, No. 1211.

Wijesekera (O. H. de A.)—The Philosophical Import of Vedic Yakṣa and Pali Yakkha. *UCR.* I, Pt. 2, pp. 24-33. [1990]

The curious term *yakṣa* which makes its appearance for the first time in the Ṛgveda and there seems to denote primarily 'the mysterious' has in the latter Saṃhitās, Brāhmaṇas and Upaniṣad developed several shades of meaning, the most important of which for the early Indian thought is undoubtedly its philosophical significance. Its commonest sense, however, seems to be

the mythological as denoting a species of certain non-human beings, demons, ogres or spirits—a sense found for the first time in the Grhya Sūtras and become popular in Pāli literature. Several aspects of its Vedic use have been discussed by Hertel, Boyer, Geldner and others, but its philosophical use as found particularly in the Upanisads and early Pāli literature has heretofore received no adequate presentation.

An attempt is made here to trace the evolution of the philosophical import of this term throughout its long history as seen starting most probably in the tenth *maṇḍala* of the R̥gveda in a cosmogonic context and developed in the later Saṃhitas, Brahmanas and Upanisads, till it finally assumed its important role as occurring in the early Buddhist work, the Sūta Nipāta, and, to appraise its significance for ancient Hindu thought and for early Buddhism.

Reports and Proceedings

Bombay—Annual Administration Report of the Rural Development Department in the Province of Bombay for the Year 1940-41, 9½"x 6", pp. 42. Govt. Central Press, Bombay, 1942. [991]

— Annual Administration Report of the Rural Development Department in the Province of Bombay for the Year 1941-42. 9½"x 6", pp. 44. Govt. Central Press, 1942. [992]

Bombay—Annual Report of the Department of Industries, Bombay Province, 1940-41 9½"x6", pp. v+111. Govt. Central Press, Bombay, 1942. [993]

Gwalior State—Annual Administration Report of the Archaeological Department, Gwalior State, For Vikram Samvat 1946, Year 1239-40. 13¼"x 8½", pp. 68, 10 pl. Alijah Darbar Press, Gwalior, 1942. [994]

Reports tours of the Directors to various places in the State; Gives list of antiquities collected; list of inscriptions copied; list of books added to the library.

History Congress—Proceedings of the Indian History Congress, Fourth Session, Lahore, 1940. 9½"x6", pp. ix+399. Lahore, 1942. [995]

Hyderabad—Annual Report of the Archaeological Department of His Exalted Highness the Nizam's Dominions. For 1937-40. 13"x9½", pp. 52, 25 pl. Calcutta, 1942. [996]

Indian Historical Records Commission. Proceedings of Meetings. Vol. XVIII. Eighteenth Meeting held at Mysore, January, 1942. 9½"x6", pp. 14+iv+381+130. Manager of Publications, Delhi 1942. [997]

Madras—Administration Report of the Government Museum and Connemara Public Library, for the year 1941-42. 9½"x6", pp. 23, 2 pl. The Superintendent, Government Press, Madras, 1942. [998]

Reports the acquisition of top part of an inscribed pillar from the Kachapesvara temple at Conjeevaram containing on its sides fragments of the first few verses of the *Suryasataka* of the poet Mayura. An early Pallava copper plate grant of the Gajapati King Hamvira. A copper plate grant of the Eastern Chalukyan king Vijayadita III. An ivory box richly carved on the top and the sides, believed to have been the household of Purniah of Mysore is illustrated by two plates.

Mysore—Annual Report of the Mysore Archaeological Department for the year 1941. 11"x8½", pp. xiv+285, 26 pl. University of Mysore, Government Branch Press, Mysore 1942. [999]

The Report is divided into six parts: (1) Administrative, (2) Conservation of ancient monuments, (3) Study of ancient monuments and sites, (4) Numismatics, (5) Manuscripts, and (6) New Inscriptions, for the year 1941.

In the neighbourhood of the Kolar Mines, a wide field of cromlechs is reported. The ancient site at Hungunda seems to be important like that of Chandravali; the potsherds, particularly appear to present interesting data for study. The places might mark the pre-Śātavhāna town. The existence of cromlechs here like those met with at Brahmagiri suggest the possibility of there having been also a prehistoric iron age town in the vicinity, while the series of caves round about Sitagudda appear to have been the dwelling places of Neolithic man. In front of the Sitagudda caves was picked up a neolithic celt and nearby were discovered several cup-like

depressions on the rocks. A tour in parts of the Shimoga district has resulted in the discovery, for the first time, of monuments belonging to the Rāshṛtakūṭa period.

About sixty inscriptions are said to have been collected, of which four are copperplates records and the rest are stone epigraphs. One of the copperplates is from Kondrahalli, issued in the 39th regnal year of the Gaṅgā king Kongani Muttarasar, perhaps a name of Śrīpuruṣa; it records the grant of the village Śāliggaṃe to a Brāhmaṇ named Bhūtaśarma. Another copperplate, from the village of Vadanagal records the creation of an *agrahāra* named Bukkarāyapura by Bommaṇa under the orders of Prince Bhūpati Voḍeyar, son of Bukka II, who is called heir-apparent. The grant was issued during the reign of the Vijayanagar King Harihara II. Bhtupati, although a son of Bukka II, the eldest son of Harihara II, it is said, did not succeed his grandfather on the throne. His uncle Dēvarāya I, is said to have ascended the throne in 1406, and Bhūpati Voḍeyar remained as governor under him till about 1420.

A third copper plate grant from the village Chōleyanahalli, dated Śaka 1381 records the gift of the village Chōliṣṭṭipali, renamed Tryambakapura Agrahāra, to some Brāhmaṇs by Dēvarāya II of Vijayanagar. The fourth copperplate record of the year is of the reign of the Vijayanagar king Harihara II and mentions the governor of Gōvā named Bāchanna Voḍeyar or Bhāskara who granted an *agrahāra* village named Kāṇvapura.

Of the stone records, one mentions the name of Vikramāditya, the Chālukya king, and Konguṇi Arasar, the Gaṅgā king, as engaged in a fight with the Pallavas (Kāḍuvetti). Another stone record found at Bechirak Dēvalapura, belongs to the reign of the Vijayanagar king Sadāśiva and records some grant made for the temple of Mārkaṇḍāśvara by Sitāpaka Malika Voḍeyar, agent of Dilavarkhaṇ, who was apparently a Mussalman. The record is dated Śaka 1479. Another record found at Belur records the gift of some lands to the *guru* Surāndratīrth-śrīpāda of Bēlūr for the worship of the god Rāma and the maintenance of his *mat* by Gundappa-daṇḍāyaka under the direction of Teppada Nāgaṇṇa Voḍeyar, subordinate of Harihara II.

In Part V (Manuscripts), is reported a find of a document consisting of an interesting long paper roll containing a letter written by Veer Rajunder Warriar (Vira Rajendra Voḍeyar) of Coorg in about 1799 A.D. to the British. It is a roll about 15 feet long composed of about 20 sheets of paper, each 18 inches in length and six inches in width. The language is Kannada. The document is said to be the authentic original copy of a memorial

submitted to the English Government by the Coorg Raj. The Report gives interesting historical account of the Coorg Raja and the English.

The Report is compiled by Dr. H. M. Krishna, the Director of Archaeological Research, Archaeological Survey of Mysore, in his usual thorough manner.

Rajkot—Watson Museum, Rajkot. Report for 1940-41. 9 $\frac{3}{4}$ " \times 7 $\frac{1}{4}$ ", pp. 18, Rajkot, 1942. [1006]

— Watson Musuem, Rajkot. Report for 1941-42. 9 $\frac{3}{4}$ " \times 7 $\frac{1}{4}$ ", pp. 23. Rajkot, 1942. [1001]

Rajputana—Annual Report on the Working of the Rajputana Musuem, Ajmer, for the year ending 31st March, 1940. 9 $\frac{3}{4}$ " \times 6 $\frac{1}{4}$ ", pp. 20. 4 pl. 1 illus. Manager of Publications, Delhi, 1942. [1002]

Rangaswami (K. V.)—[Annual Report of the Mysore Archaeological Department for the year 1940], (Mysore, 1941), See *ABIHI*. IV. No. 1232. [1003]

"...The salient features of the Report for 1940 are the detailed description of the temple of Nanjundesvara at Nanjungud and of its images and sculptures; and the brief account of the excavations at the old Asokan town of Brahmagiri and at other sites during two years. The latter makes fascinating reading and makes one wish for fuller accounts of a region ancient even in Mauryan times".—*BmV*. VI, p. 245.

Travancore—Administration Report of the Archaeological Department. Government of Travancore. 1116 M. E. 9 $\frac{1}{2}$ " \times 6 $\frac{1}{4}$ ", pp. 23. Superintendent, Government Press, Trivandrum, 1942. [1004]

Deals with 19 inscriptions which were copied and deciphered. In addition to the collection and decipherment of inscriptions and the examination of old manuscripts, a few works of ancient art were discovered, the most important among them being mural paintings on the outer walls of the Treccrapuram temple at Puttancira.

Waddington (Hilary)—Preliminary Report on the Excavation of a Mound at Maholi near Muttra, United Provinces 1940. See No. 56.

REGIONAL

Bengal, Behar, Orissa and Assam

Acharya (P.)—Mayurbhanj During Nawab Alivardi Khan's Expedition to Orissa in 1741 and 1742, In No. 1007, pp. 349-355. [1005]

Avasthy (R. S.)—The Flight of Jalāl Khān Nuḥānī to the King of Bengal *IsO.* XVI, pp. 199-201. [1006]

The chronology of the reign of Sultān Nusrat Shāh of Bengal is much confused. In the present paper an attempt is made to determine the date of the flight of Jalāl Khān Nuḥānī to the king of Bengal. Side by side with this it is seen whether Jalāl Khan after his breach with Sher Khan Sūr joined Sultān Nusrat Shāh or took refuge with his successor Sultān Mahmūd.

Bagchi (C.)—A New Source of the Political History of Kāmarūpa. *IHQ.* XVIII, pp. 231-260. [1007]

Bandel—Historical Sketch Relating to the Bandel Church. See No. 188.

Banerjee (Brajendra Nath)—Begams of Bengal. Mainly Based on State Records. With a Foreword by Sir Jadunath Sarkar. 8½"×5½", pp. viv+64. S. K. Mitra, Calcutta, 1942. [1008]

Gives biographical sketches of six ladies of the Murshidabad harem, who played prominent parts in contemporary history.

"... reader will find in this book intense human interest, and the interest is tinged with tragedy of the deepest dye. An aged queen-consort down on her knees before the foreign desolator of her country to secure peace for her noble husband, who had been reduced to utter helplessness in battling long and strenuously for national defence. A queen-mother writhing in the dust of the public streets of Murshidabad, like the meanest beggar woman, at the sight of the mangled remains of her son, -- one day the lord of the two kingdoms of Bengal and Berar. Daughters and consorts of former ruling princes, drowned like blind puppies at the stern bidding of their relentless conqueror, who was also their kin in blood. A widowed queen, reduced to a starving allowance, but still strewing flowers and lighting lamps every night on her murdered husband's grave, Nor are wanting in this company of

heroines—where 'Beauty and Anguish walk arm in arm' some daughters of Eve, whose lives of luxury and vice rivalled the orgies of the baser Caesars of Rome'. — *Foreword*.

Basu (Anath Nath)—Adam's Report on the State of Education in Bengal. See No. 279.

Basu (K. K.)—Augustus Cleveland. *JBORS*. XXVIII, pp. 75-88. [1009]

There are two memorials at Bhagalpur erected in memory of Augustus Cleveland, the late Collector of the district (1779-1783). The writer here recounts Cleveland's administration which is said to have marked an epoch in the district and provincial history of Behar.

Basu (M. N.)—Ethnic Position of the Pods of Bengal. See No. 2.

Life in a Fishing Village of Bengal. See No. 3.

Bhattachali (N. K.)—Early Days of Mughal Rule in Dacca. See No. 213.

The Rajavadi (Bhawal) Plate of Laksmana Sena Deva. See No. 334.

Birmey (William S.)—School Chapel of St. Thomas, now the Parish Church of St. Thomas, Calcutta. See No. 189

Chakrabarty (T. N.)—Transfer of Landed Property in Ancient Bengal. *IC*. IX, Pts. 2-3, pp. 179-186. [1010]

Shows from the meagre details furnished by some of the inscriptions of Bengal as to how land was generally transferred by the State to private persons for the purpose of charity either by way of sale or as the result of free gift during the Gupta and post-Gupta age in Bengal. Excludes all considerations to landed property given to legal heirs by natural right or by way of adoption.

Chakravarti (Tripurari)—The Reserve Powers of the Governor and Responsible Government in Bengal. *OR*. 35. pp. 59-67. [1011]

The prospects of responsible government in India were far from encouraging when Provincial autonomy was inaugurated in the different provinces on 1st of April, 1937. From the very outset, responsible popular ministers had to reckon with two reactionary or adverse forces, namely, the Services, and the special responsibilities or reserve power of the Governor.

Chakravarti (Tripurari)—Double Government in Bengal.
CR. 85, pp. 124-138. [1012]

Chaudhury (P. D.)—Copper-plate Grants of the Kamarupa kings. See No. 337.

Cutta (Elmer H.)—Chinese Studies in Bengal. *JAOS.* 62, pp. 171-174. [1013]

Brief account of the attempts of Claudius Buchanan, Marsman, Johannes Lassar and others, to study Chinese language in Bengal, beginning in 1805. The obvious motive, the author says, was evangelical as is evidenced by the missionary character of the men who undertook the work.

Datta (Kalikinkar)—Exchange of the Dutch Settlement of Baranagore for some lands in the vicinity of Hugli. *BPP.* LXII, pp. 89-91. [1014]

Most probably the exchange took place in 1795.

Dutt (Smarajit)—Secondary Education in Bengal. See No. 280.

Goswami (Prafulladatta)—Assamese Ballads. *TQ.* XV, pp. 164-169. [1015]

— Subjectivism in Assamese Literature. *TQ.* XIV, pp. 107-110. [1016]

The subjective element of the poem or prose-poem is a comparatively later growth. It is the self consciousness or the ego-centric view of things on the part of the author which has given it birth.

Goswami (S. C.)—Land Grant to the Temple of Umananda at Gauhati by Badshah Ghazi Aurangzeb Salar Khan. *JARS.* IX, pp. 1-10, 2 pl. [1017]

This is a document in Persian written on hand made paper. It is dated in the second day of the month of Safar in the ninth year of the accession to the throne by Aurangzeb. It is a grant of certain lands to Sultan Brahmanā and his son Kamdev who were managers of the Temple Umananda at Gauhati. The author here gives the purport of the grant, its translation, and family tree of Sudaman and Kamdev.

Harichandan (Lakshminarayana)—Circular Issued by the Maharaja Mukunda Deb of Orissa. *JKRCOI.* XXXV, pp. 1-3, 1 pl. [1018]

The circular contains an order sent to Raghunadha Harichondana Jagaddeb, the then Raja of Ataghada (1712-1732). Permission is given to the Raja of Ataghada to build a house in Balli Sahi in Puri and to grow a tope in the palace to be called 'Sayed Bag'. He is authorised to act as the Superintendent of the temple of Jagannadh, when he is in Puri.

Heinhard (H.)—[Folk Art in Bengal], by Ajiteoomar Mukerjee (Cacutta, 1939), See *ABHIH.* II, No. 102. [1019]

"The popular art of rural India has always been something of a Cinderella, and is certainly a promising venture to begin a study of it within the limited field of one particular province. The book is short and shows us only a small selection of Bengal folk art. In seven short chapters it deals with tradition in general, with *alipana* or floor designs drawn with rice paste, dolls and toys, printing; metal and cane work, embroidery and textiles, and minor arts. The last chapter includes masks hanging string holders, moulds for cakes, *Lakshmi-sara* or earthen plates with painted pictures of the goddess Lakshmi, *Manasa-ghat*, or earthen pots representing Manasa, the protectress of men from the venom of serpents, and ordinary pottery....Mr. Mookerjee's book contains several other items of general ethnological interest. If on the whole it disappoints expectations, it is to be hoped that it will become the forerunner of more thorough and more comprehensive research into the popular art not only of Bengal, but also of other Indian Provinces".—*Man.* XLII, pp. 17-18.

Hubback (Sir John)—Orissa, Past and Present. *AR.* XXXVIII, pp. 351-365. [1020]

Khan (Abdul Majed)—Early Medieval History of Bengal: The Khaljis, 1204-1231 A.D. *IC.* X, Pt. 4, pp. 145-157. [1021]

Chronology and political history. Deals with Ikhtyaruddin Muhammad Bakhtyar Khalji; Conquest of Bihar; Raid of Nadia and conquest of Bengal in 1204; Invasion of Jajnagar in 1205; The Expedition and war with Kamarupa in 1206, and the death of Bakhtyar in 1206.

— The History of Ibn Batuta Re. Shamsuddin Firuz Shah the so-called Balbani king of Bengal. *IHQ.* XVIII, pp. 65-70. [1022]

Concludes that Shamsuddin Firuz Shah was an adventurer and not a member of the Balbani dynasty and that he wrested the

throne of Bengal from the last Balbani ruler Ruknuddin Kaikaus between the years 698 H. and 701 H. and founded another dynasty.

Majumdar (Sarit Sekhar)—Where was Serajuddowla Captured? *IHQ*, XVIII. pp. 156-158. [1023]

Points out a verse from the *Tirtha-maṅgala* wherein it is stated that Suraj was captured at Taliagarhi.

Medhi (K. R.)—Philosophic Aspect of the Assam Brajāvālī Literature. *JARS*. IX, pp. 13-31; 57-72: X, pp. 1-4; 39-48. [1024]

Mukherjee (K.)—The Baul Singers of Bengal. *NR*. XVI, pp. 296-310. [1025]

The Bauls are a sect of non-conformists, expressing their esoteric and spiritual experiences by means of mystical songs. The author thinks these Bauls had their predecessors in the "Bratyas" mentioned in the *Atharvaveda*, who were a band of freethinkers living in the Vedic age. Deals briefly with their cult and its spread in Bengal.

Rahaman (A. F. M. Khalilur)—Shuja-Ud-Daula as a Diplomat. *IC*. IX, Pt. 1, pp. 87-51. [1026]

Discusses the diplomatic policy of Suja-ud-Daula, who, the writer says, was the cleverest diplomat of the age. He was a man gifted with an exceptional fertile brain. Highly ambitious, he was constantly busy formulating plans to better his own position. He was, however, unable to befool the government at Calcutta as is generally supposed. Clive had only made a convenience of Suja to give effect to his own policy.

— Najib-ud-Daula, 1739-70. *BPP*. LXII, pp. 1-24. [1027]

Najib Khan was an Afghan who entered the service of the Rohillas and played an important part in the establishment of the Kingdom of Rohilkhand.

Rath (P. C.)—History of the Chauhans. See No. 236.

Reid (Sir Robert)—History of the Frontier Areas Bordering in Assam from 1883-1941. Assam Government Press, Shillong, 1942. [1028]

Rivenburg (Sidney White)—The Star of the Naga Hills: Letters from Rev. Sidney and Hattie Rivendurg, pioneer missionary in Assam, 1883-1923, Edited by Narola Tivenburg. Printed for Miss Tivenburg by the American Baptist Publication Society, Philadelphia. Chicago, 1941. [1029]

Roy (M. N.)—Eastern Frontier Aborigines. See No. 26.

Sarkar (Jagadish Narayan)—The Early History of Patna College. *BBP*. LXII, pp. 92-115; LXIII, pp. 31-43. [1030]

Sarkar (S. C.)—Some Tibetan References to Muslim Advance into Bihar and Bengal and the State of Buddhism thereafter. In No. 1007, pp. 138-152. [1031]

Sen (Benoychandra)—Some Historical Aspects of the Inscriptions of Bengal. See No 360.

Sinha (N. K.)—New Light on the History of North-East India. *CR*. 85, pp. 50-52. [1032]

Points out the record in the Imperial Records Department which illustrate British North-Eastern Frontier policy from 1772 to 1820.

Srivastava (A. L.)—Shuja-ud-Daula's Policy During the Maratha Invasion of 1770-71. In No. 1007, pp. 332-335 [1033]

Sundaram (Lanka)—Revenue Administration of the Northern Circars. *JAHS*. XIV, pp. 17-28. [1034]

Continued from *JAHS*. XIII, p. 172.

Mitra (Kalipada)—Insurrection of the Coles in Chotanagpur. *BPP*. LXII, pp. 72-88. [1035]

The Coles live in Singbhum in the wilds of Chotanagpur in a state of savage barbarity. They are described as a tribe of plundering banditti. Singbhum had never been conquered nor reduced by the Mussalmans or Marathas. The Coles often led plundering expeditions into the Neighbouring countries of Chotanagpur.

Bombay Presidency
(*Excluding Gujarat and Kathiawar*)
Hyderabad and Central Provinces

Basu (K. K.)—A Chapter from Golkonda History. *JBORS.* XXVII, pp. 176-189. [1036]

Chaghatai (M. A.)—More About Poona in the Muslim Period. *NIA.* V, pp. 274-275. [1037]

A short note to point out the antiquity of Poona.

Deshpande (C. D.)—Settlement Types of Bombay Karnatak. See No. 393.

Dikshit (Moreshwar G.)—A New Buddhist Sect in Kanheri. See No. 339.

Elwin (Werrier)—Suicide among the Aborigines of Bastar. See No. 5.

A Pair of Drums, See No. 6.

The Agarias. See. No. 7.

The Use of Cowries in Bastar State. See No. 8.

Fuches (Stephens)—Property Concepts among the Nimar Balahis. See No. 11.

The Matriarchal Elements in the Ethnology of Nimar Balahis. See No. 12.

Gostz (H.)—Notes on the Siege of Purandhar. See No. 221.

Jois (H. Sreenivas)—Baicheya Dannayaka. *QJMS.* XXXII, pp.335-337. Officers under the Hoysalas (Vijayanagar) [1038]

Karmarkar (A. P.)—Society and Education in Mediaeval Karnatak. See No. 285.

Kamat (V. V.)—Educational Research in the Bombay Presidency. See No. 283.

Kazi (S. N.)—Dutch Historical Places in Broach of the Seventeenth and Eighteenth Centuries. (*Gujarati text*). *FGSTM.* VII, pp. 300-320. [1039]

Khare (G. H.)—Dr. Chaghatai and “Poona in the Muslim Period”. *NIA*. V, pp. 273-274. [1040]

Points out the discrepancies in an article on *Poona in the Muslim Period* by Dr. M.A Chaghatai in *BDORI*. II, pp. 406-410. (See *ABIHI*. IV, No. 455).

Little (K. L.)—[Anthropometric Investigation of the Madhyandina Brahmins of the Maratha Country] See No. 18.

Marshall (R. R.)—Two Roads of Surat: Rustampura and Nanpura. (Gujarati text). *FGSTM*. VII, pp. 34-36. [1041]

Pawar (A. C.)—English Records on the Conquest of Salsette by the Marathas in 1737. *JUB*. XI, Pt. 1, pp. 29-79 [1042]

The conquest of Salsette by the Marathas from the Portuguese in the year 1737 was one of the most remarkable events in the history of the Western Coast of India. Since their firm settlement in the early years of the sixteenth century, the Portuguese had not suffered such a fatal defeat at the hands of a native power. The easy conquest of Salsette by the Marathas testified as much to the growing strength of their arms as to the decay of the Portuguese power in India.

Moraes (G. M.)—[Source of Karnataka History], by S. Srikantha Sastri, (Mysore. 1940), See *ABIHI*. III, No. 1676. 1043

“.....An attempt has been made in the work under review to collate such passages from the classical writers as have a bearing on Karnataka history and culture, down to the Yadava period. While commending the enormous labour this must have entailed, one wishes the author had not included the extracts from the inscriptions, as they are easily accessible, and devoted the space so saved for a full translation of the literary extracts”. *JBBRAS* 18, p. 103.

Padhye (K. A.)—The Warkari Sect of the Deccan. See No. 165.

Raichura (Gokuldas)—Soratha ne Simade. (Gujarati text), pp. 160 Golden Jubilee Printing Press, Baroda, 1942. [1044]

On the Frontier of Soratha. It is a semi-historical story relating to the fortunes, in a romantic vein, of some of the members of the Chudasama Rajput families of Kathiawad.

Sampat (D. D.)—Mumbaina Mahajano. (Gujarati text). *FGSTM*. VI, pp. 541-550; VII, pp. 57-66; 279-285. (Continued from Vol. VI, p. 369). [1045]

Lives of great men of Bombay.

Sankalia (H. D.)—Cultural Significance of the Personal Names in the Early Inscriptions of the Deccan. See No. 355.

Sarkar (Jagadish Narayan)—A Few Letters of Qutb Shah and Mir Jumla Relating to the Partition of the Karnatak. In No. 1007, pp. 197-208. [1046]

— Correspondence Between the Deccani Sultanates and Mir Jumla with the Court of Iran. *JBORS*. XXVII, pp. 65-74. [1047]

Savarkar (V. D.)—Hindu-pada-pādaśāhi or Review of the Hindu Empire of Mahārāstra. end. Edn. pp. xiii+292. M. M. Kelkar, Poona, 1942. [1048]

Shaikh (C. H.)—Some Literary Personages of Ahmadnagar. *BDCRI*. III, Pt. 2. pp. 212-218. [1049]

Sherwani (H. K.)—Muhammad I, Organiser of the Bahmani Kingdom, 11-2-1358 to 20-4-1375. *JOM*. IX, pp. 1-19. Also in *JIH*. XXI, pp. 173-197. [1050]

— Mahmud Gowan: The Great Bahmani Wazir. 8"x6", pp. xiv+267. Kitabistan, Allahabad, 1942. [1051]

"Mahmud Gowan was the greatest of the ministers of the Deccan Sultanate. A full-dress biography of this personage has been a long felt want and has now been supplied by Professor Sherwani in this very readable and instructive book. After detailing the condition of India about the middle of the 15th century in his learned introduction our author draws attention to the fact that in King Devaraya II's time the kingdom of Vijayanagar began to enlist Muslims in its army and taught the troops a better use of the bow and the arrow. The Hindu army thus became knit together as it had never been before, while Malwa and Gujara

played a most vital part in counteracting the fortunes of the Bahmani kingdom wedged in between them. In this political situation it was the genius of Mahmud Gawan that made good use of the shifting politics of India at that time, first to make Malwa important, next to strengthen the Bahmani hold over the Arabian Coast and then to extend Muslim dominion over the Eastern Coast of the Peninsula".

- Sherwani (H. K.)**—Some Aspects of Bahmani Culture. *JAU*. XII, pt. 1, pp. 1-14. [1052]

- Stewart (P. M.)**—Colonels Wellesley and Munro in the Karnataka. *KHR*. VI, Pt 1-2, pp.32-41. [1053]

A brief survey of the Karnataka interludes in the careers of Munro and of Wellesley, both of whom at that time were mere colonels, both of them showing in this country and in this not very elevated capacity the gifts that were to make them great figures.

- Subba Rao (T. V.)**—Karnataka Composers. *JMA*. XIII, pp.44-70. [1054]

- Thomas (E. J.)**—[Administration and School Life under Vijayanagar], by T. V. Mahalingam. (Madras, 1940), See *ABHI*. IV, No. 1291. [1055]

"...treats of central, provincial, and local government, revenue, law, and justice, and of the social aspects under castes and social conditions, religion, education, literature, and art. But this is very far from indicating the wealth of information that he has collected and presented in a clear and attractive manner. He appears to have made a thorough study of the inscriptions [and accounts of travellers. Sometimes he seems to confine himself too closely to these. In describing the method of writing he merely tells us what is said by 'Abdur-razzaq, a Persian ambassador, and not likely to be the best authority. In fact he says (or is made to say) that the people write on the leaf of the Hindi nut, 'which is two yards long', that the characters scratched with an iron style have no colours, and endure but for a little while. Mr. Mahalingam must know that all these statements are inexact, yet he leaves them and tells us no more".—*JRAS*, 1942, pp.67-68.

- Upadhyaya (S. C.)**—The Agate Industry of Cambay. *JGRS*. IV, pp. 103-105, 1 pl. [1056]

A short sketch of the agate and agateworkers.

Venn (T. W.)—Bastions and Batteries of Old Bombay. *POB.* IV, Pt. 1, pp. 14-18, 20. [1057]

Narrates the steps taken by the English to defend the island of Bombay, and the origin of the various Bastions and Forts.

Gujarat, Kathiawar and Cutch

Acharya (G. V.)—Historical Inscriptions of Gujarat. See No. 331.

Altekar (A. S.)—Six Saindava Copper-Plate Grants from Ghumli. See No. 332.

Baroda—Baroda Sahitiya Sabha Rajat Mahotsave Smarak Grantha. (Gujarati text), pp 223. Baroda, 1942. [1058]

Contains contributions from some of the well known writers and research workers of Gujarat. Wholly devoted to Baroda; its antiquity, education, culture, fine arts and reform.

Chaghtai (M. A.)—Muslim Monuments of Ahmedabad. See No. 335.

Dargawala (I. S.)—Fourteenth Century Gujarat (Gujarati text), *FGSTM.* VI, pp. 557-562. [1059]

Dave (T. N.)—Linguistic Survey of Gujarat. See No. 510.

Gujarat—A Draft Scheme for a Comprehensive and Authoritative History of Gujarat. *JGRS.* IV, pp. 38-46. [1070]

Kalapesi (A. S.)—Two Earthquakes in Gujarat. *JGRS.* IV, pp. 240-262. [1071]

First the author gives an explanatory account of the origin of earthquakes and their special features and explains why the actual occurrence of earthquake phenomena are restricted to only certain regions of the world. He then discusses in detail the two great earthquakes: the Cutch earthquake of 1819 and the Paliyad earthquake of 1938.

Kincaid (Charles A.)—Kumar Pal: King of Gujarat, 1143 A. D. *BBCIA*, 1942, pp. 77-81. [1072]

Kokil (M. O.)—Arabic and Persian Inscriptions in Gujarat prior to Fifteenth Century. See No. 348.

Majumdar (D. N.)—The Bhils of Gujarat. See No. 19.

- Moses (S. T.)**—The Fishers of the Gujarat Coast. *JGRS*. IV, pp. 61-82. [1073]

Besides the commercial side of fishing industry, the author has much to say about the social position of the fisher-folk of the coast.

- Munshi (D. C.)**—Spread of Buddhism in Gujarat (Gujarati text), *FGSTM*. VII, pp. 67-85. [1074]

- Nilkanth (Vinodini)**—A History of Gujarati Surnames. (Gujarati text), pp. 153. Gujarat Vernacular Society, Ahmedabad. 1942. [1075]

No such history has been attempted before, and the treatment of the subject—part of it guess work—is interesting. Surnames have crept into Gujarati from various sources, from names of employees, from professions followed, from idiosyncrasies depicted in individuals.

- Pandya (A. N.)**—Ancient Historical Places around Ghoga and Piram. (Gujarati text), *FGSTM*. VI, pp. 551-556. [1076]

- Pandya (Amrit V.)**—Stones of Somnath. *TMR*. LXXI, pp. 49-53. [1077]

The genesis of Somnath and Smnath in the age of the Mahābhārata and during the historic period. The temples and the Sompura architects.

- Paruck (Furdoonjee D. J.)**—Nahapana and the Shaka Era in Gujarat. *FGRS* IV, pp. 149-169. [1078]

The date which appears in the inscriptions of the Nahapana family and in the coin-legends and inscriptions of the Western Kshatrapas are all the era which starts from the beginning of the reign of the last king of the Nahapana dynasty in A.D. 78. They range from the year 41 to the year 310 (A.D. 119-388) and from the most continuous and complete chronological series found on the monuments of ancient India. It was in consequence of its origin, and one which has in no small degree perplexed modern scholars in their endeavours to unravel the secret of Nahapana. It would be historically correct to describe this era as the Pahlava era.

That this era is essentially of Southern India is proved by its inscriptional and numismatic history. It is first found in the

inscriptions of the Nahapana family, and then in the inscriptions and coin-legends of the descendants of Chashtana. It must not be assumed that the last Kshaharata Nahapana had the intention to introduce a new era. The records of his family are dated in his regnal years, as was the common practice. He was the founder of the Shaka era in the sense that its opening years were the years of his reign. His direct successor Chashtana continued the reckoning so started, instead of breaking it by introducing another according to his own regnal years. Thus this reckoning was established and set going as an era.

Reu (Bisheswar Nath)—A Letter of Maharaja Abhayasingh of Marwar relating to the Gujarat Affairs. In No. 1007, pp. 328-331. [1079]

Rice (Stanley)—Baroda in 1940-1941, *AR.* 38, pp. 389-394 [1080]

Shah (T. L.)—Abhir, Traikut and Maitrak, (Gujarati text), *FGSTM.* VII, pp. 237-246. [1081]

Describes the three tribes of Kathiawar.

Shukla (Harshadrai Sankleshwar)—Ahmedabad Guide, pp. 296. Nav Prabhat P. P., Ahmedabad, 1942. [1082]

Information regarding the City of Ahmedabad its people and important places.

Thakar (U. G.)—Shri Jagath Mahadev Anand. 16mo. pp. 24. Pub. Author, Charotar P. P., Anand, 1942. [1083]

Historical information about the temple of Jaganath Mahadev at Anand (Kaira District).

Trivedi (A. B.)—To the Kathiawar Coast. *JGRS.* IV, pp. 83-101. [1084]

Political divisions of the coast line; character of the coast creeks; natural harbours; foreign sea-borne trade; and effect of coast-line of the development of the coastal towns.

Wadia (D. N.)—The Geological Evolution of Gujarat. *JGRS.* IV, pp. 215-219. [1085]

Gujarat of the earliest period of geological history, says the author, was composed of a complex of thoroughly crystalline massive rocks—of the type of granite—rocks which form the very corse or foundation of all the continents of the world.

- Waknis (T. D.)**—Early Printed Books in Gujarati. In No. 566, pp. 64-66. [1086]

Central India and Rajputana

- Lakshminarasn (P. S.)**—A Note on Sanchi. See No. 46.
- MacLagan (E. D.)**—[Ajmer, Historical and Descriptive], by Har Billas Sarda. See No. 400.
- Majumdar (M. R.)**—*Mādhāvānala-Kāmakandalā*: A Romance in Old Western Rajasthani by Ganapati, a Kāyastha from Amod. Vol. I. 9½"x 6", pp. xiii+5+509. Gackwad's Oriental Series No. 93. Oriental institute, Baroda, 1942 [1087]
- Sarkar (Upendranath)**—British Alliance with Jaipur, 1803. *CR.* 85, pp. 141-143. [1088]
- The immediate purpose of the treaty, from the British point of view, was obviously to hamper the movements of Daulat Rao Sindia and Jaswant Rao Holkar in Hindustan.
- Sauerbrei (Claude)**—Sanchi, Beautiful and Eternal. See No. 54.
- Webb (A. W. T.)**—Census of India. Vol. XXIV—Rajputana and Ajmer-Merwara. 10"x 6¼", pp. 179. Census Department of India, Bombay 1942. [1089]

Madras Presidency and Mysore

- Achuta Rau (D. S.)**—Haidar Ali, His Relations with the Crown. In No. 1007, pp. 301-304. [1090]
- Aiyangar (S. Krishnaswami)**—Kanthirava Narasaraaja Wodayar of Mysore and the Last Emperor of Vijayanagar. In No. 1007, pp. 20-28. [1091]

The first years of Sri Ranga III, the last emperor of Vijayanagar, were eventful years in the critical history of the last years of the empire of Vijayanagar. The writer narrates the events.

Aiyar (K. R. Venkata)—The Rebellion of the Madura Renters (1755–64). In No. 1007, pp. 363–367. [1092]

Balaratnam (L. K.)—The Thuravoor Temple. See No. 31.
Games and Pastimes of Kerala. See No. 1.

Balasubrahmanyam (S. R.)—Nandivarman II and the Siege of Nandipuram. *NIA*. V. [1095]

The Udayendiram plates of the reign of Nandivarman II Pallava Malla contain the information that Nandivarman II was besieged in Nandipuram by the Dramila Princes. Evidence has been adduced to show that this Nandipuram known also as Ayirattali was a fortified Cola capital near Kumbakonam. Palaiyaru formed a part of Nandipuram.

— The Original Shrine or Tirukkalukkundram. See No. 32.

Baliga (B. S.)—Humanitarian Ideas in Madras, 1800–1835. In No. 1007, pp. 34–43. [1094]

Banerjee (A. C.)—[Ananda Ranga Pillai, 'Pepys' of French India], by Rao Saheb C. S. Srinivasachhari, (Madras, 1940), See *ABHIH*. III, No. 1681. [1095]

".....In the *Introduction* we find a short biography of Ananda Ranga Pillai. The Diarist's life was necessarily affected by the dramatic struggle of which he gives us so interesting a picture. The narrative is enriched by a portrait of Pillai, collected from Prof. Jouveoy-Dubreuil. In Chapter I the author gives a detailed account of the vicissitudes through which the *Diary* passed to the stage of its translation into English under the auspices of the Government of Madras. Chapter II deals with the period 1736–1746; the Diarist's entries are very brief. Chapter III introduces us to La Bourdonnais.....Chapter IV gives a vivid account of the capture of Madras. Chapters V–VI deal with the French attack on Fort St. David and Chapter VII with operations round Cuddalore and Pondicherry. Chapters VIII–XI give a stirring account of the fortunes of Chanda Sahib. In Chapters XII–XIII we get a pathetic account of the last phase of Dupleix's career".—*IHQ*. XVIII, pp. 77–78.

Baptnedu (M.)—Andhra Servaswamu. (Telugu text). pp. 576. Visalandra Publishers, Madras, 1942. [1096]

Encyclopaedia of Andhra Desa, the first of its kind in Telugu literature. Social, political and cultural aspects of the country are dealt with and necessary statistical facts and figures are supplied. It is profusely illustrated.

Barnett (L. D.)—[Sources of Kārṇāṭaka History], Vol. I, by S. Srikantha Sastri (Mysore, 1940). See *ABIII* III, No. 1676. [1097]

"The design of this source-book is good. The introduction, twenty-six pages in length, comprises outlines of the geography and political history of the ancient Carnatic and brief sketches of its literature, religion, social and economic conditions and culture, with pedigree-tables of the chief dynasties that ruled in it and a useful list of the chief coin-types of the Calukyas and Rāstrakūṭas. Then follow the sources, 133 in all....." —*BSOS*. X, Pt. 4, pp. 1051.

— [A History of Tirupati], by S. Krishnasvami Aiyangar, Vol. I, (Madras, 1940), See *ABIII*. III, No. 1629. [1098]

".....A history of this temple that should be limited to a narrative of what happened to it and in it would therefore be somewhat exiguous, and the learned Dowan Bahadur has accordingly widened the scope of his work so as to include much else, to wit, an almost complete account of South Indian Vaiṣṇavism in general and a series of narratives of the great political development which took place in the peninsula and left some traces, however slight, on Tirupati. In fact, the book might almost be termed a history of South India and its Vaiṣṇavism with special reference to Tirupati". —*BSOS*. X, Pt. 4, p. 1953.

Brock (R. W.)—Mysore: In Peace and war. *AR*. 38, pp. 66-74. [1099]

Gubil (L. N.)—The Rock-cut Cave Temples at Trichinopoly See No. 37.

— Chidambaram. See No. 38.

Hosain (M. Hidayat)—Gleanings from Said Nāma, a History of Sa'Ādat Allāh Khān, Ruler of the Carnatic. *ISC*. XVI, pp. 429-448. [1100]

Iyer (K. V. Krishna)—The Venganad Nampitas, See No. 16.

Khan (Mohibul Hasan)—Tipu Sultān and his English Prisoners of War. *BPP*. LXII, pp. 124-128. [1101]

It has been generally assumed by the British writers of Indian history that Tipu's treatment of his prisoners of war was not only severe but even cruel and barbarous. These conclusions, says the writer, are not only prejudiced and one-sided but also incomplete, and proceeds to show that Tipu was not only not cruel but was decidedly magnanimous towards his English prisoners.

Krishna (A. N.)—[Historical Method in Relation to the Problems of South Indian History], by K. A. Nilakanta Sastri. (Madras, 1941). See *ABIHI*. IV, No. 1339. [1102]

".....To the student of South Indian history the staggering number of inscriptions now available for study and the scripts in which they are written are a problem by themselves as they number over forty thousand. The great lack of adequate bibliographical aids absorbs the valuable time of each worker which could be spent more profitably. If only the productions of the various departments of Archaeology in Travancore, Mysore, Hyderabad, Pudukittah and the half-century of work of the Madras Department of Epigraphy were well indexed it would be a great help. Nor is epigraphical evidence very definite in each case. The interrelation of several inscriptions of the several dynasties require a careful and discerning investigation to arrive at the truth of historical transactions".—*BmV*. VI, p. 321.

Krishnarao (B. V.)—A History of the Early Dynasty of Andhradesa, c. 200-625 A. D. pp. xi+716. V. Ramaswami Sastralu, Madras, 1942. [1103]

Presents a detailed and comprehensive history of the early Dynasty of Andhradesa from the downfall of Satavhanas or Imperial Andhras as they are called to the establishment of the Eastern Calukya dynasty.

Kuriyan (George)—Some Aspects of the Regional Geography of Kerala. See No. 398.

Menon (P. K. Karunnakara)—A Short account of the Tellichery Settlement. See No. 247.

Naidu (B. V. Narayanaswami)—The Problem of Rural Credit in the Madras Presidency. See No. 267.

Nainar (S. M. Husayn)—Arab Geographers' Knowledge of South India. See No. 402.

Narasimbachar (L.)—Ikkeri Samsthana Alike Vivara. See No. 581.

Pingaly (Parasuramayya)—The Diamond in Andhra Desa. *TMR.* LXXII, pp. 261-263. [1104]

Describes some famous diamonds found in this region.

Ramakrishna (V. G.)—The South Indian Temple. See No. 52.

Rama Rao (R.)—Jhampanna Nayak's Kaifyat of Chitaldrug Palegars. In No. 1007, pp. 305-311. [1105]

Saletore (B. A.)—Queen Balla Mahādevī. *JUB.* XI, Pt. 4, pp. 25-30. [1106]

The epigraphic records show that Balla Mahādevī, the queen of the Alupa ruler Vira Paṇḍyadeva Alupondradeva I took up, on the death of her husband in 1277 A. D., the administration of the Tuluva kingdom in her own name. With her capital at Bārahakanyāpura (Bārahāru) she ruled her subjects for about 15 years very successfully in close co-operation with her ministers, holding open darbars and consulting representative citizens in matters affecting them. Her reign lasted till 1292 A.D. when her son Nāgadevarasa became king.

— Venkatapa Nayak's Relations with the English, 1619-1620. In No. 1007, pp. 62-75. [1107]

Among the British statesmen and soldiers who have helped to shape the destinies of modern Mysore the earliest and the most distinguished, says the author, were the Wellesley brothers, Richard and Arthur. Three brothers belonging to the Wellesley family were in the service of the E.I. Company at the close of the 18th century. The eventful history of Mysore under the eminent Statesmen is described.

Scherman (Lucian)—Von Iniens 'Blanden Bargaen'. See No. 27.

Sen (Surendranath)—The Cannanore Incident, 1783-84. In No. 1007, pp. 368-382. [1108]

Simon (A. I.)—Language a Clue to History. See No. 543.

Srinivacharyar (C. S.)—[Haidar Ali, Vol. I, 1721-1779],
by Narendra Krishna Sinha, (Calcutta, 1941), See *ABIHI*.
IV, No. 1344. [1109]

"...The conquests of Haidar at Dindigul, his subsequent march to Seringapatam, despatch of the Malabar expedition and participation in the palace politics at Seringapatam, have made Dr. Sinha estimate that Haidar was in no way less abroit than the tyrants and usurpers of Ancient Greece in the employment of force and fraud. His usurpation of power in the state and subsequent destruction of the party of Kande Rao that opposed him are explained as constituting thrust and counter-thrust of unscrupulous in which neither side could claim any credit for fair play. The analysis of Khande Rao's ability and character given on p. 57 is very revealing and instructive; but it is perhaps slightly different from the estimate of Khande Rao given in the new edition of the *Mysore Gazetteer* (Vol. II, p. 2485). The *Gazetteer* editor holds that a study of the records at Fort St. George has served to throw new light on the character of the Maharatha officer, and on the part he played in the war against Haidar and that in the new light Khande Rao is shown to have been neither the *Servant* of Haidar nor guilty of any treachery to him; but he was a keen soldier and outmanoeuvred Haidar in military abilities though he was no equal to the latter in the art of dissimulation".—*JIH*. XXI. p. 141.

Srinivasan (V.)—A Fomous Governor of Madras. *NR*. XVI,
pp. 36-41. [1110]

Deals with the formative period in Madras history and the achievements of Elihu Yale, the Governor of Fort St. George (1687-92), who helped stabilise the finance of the struggling institution in Connecticut (U. S. A.) from which the Yale University has grown.

Tampy (K. P. Padmanabhan)—Thullal. *TMR*. LXXI, pp.
245-248. [1111]

The most popular and interesting kind of dramatic story-telling in Kerala, says the author, is *Thullal*. It was originated by Kunchan Nambiyar (A. D. 1705-1770). The author describes the thullal.

— Cape Comorin: The Land's End of India. *TMR*.
LXXII, pp. 392-396, 12 illus. [1112]

Historical and legendary sketch.

Tampy (K. P. Padmanabhan)—The Cuchindram Temple.
TMR. LXXII, pp. 237-242, 13 illus. [1113]

Suchindram is 45 miles to the south-east of Trivandrum. There is a hoary temple which has earned an enduring reputation among the great shrines of India. The author describes the architecture of the temple and sculpture.

Vaidyanathan (H. S.)—History of Puli-Nādu (Circa A. D. 825 to 975). *QJMS* XXXIV, pp. 148-158. [1114]

Puli-Nādu was the country comprising of portions of North Arcot, and Chittoor districts, and lay to the east of the Ganga.

Venkataramanayya (N.)—The Early Muslim Expansion in South India. $9\frac{1}{2}'' \times 6\frac{1}{2}''$, pp. vi+216. (Madras University Historical Series, No. 17.) University of Madras, 1942. [1115]

"...surprising to note that the author has relied on the translations of Elliot and Dowson, Briggs, Ranking and others. He has quoted extensively, and sometimes unnecessarily, from Isami's text, but he has seldom referred to the texts of Barani, Nizam-ud-din, Badauni and Ferishta. But he has given us a fairly full, accurate and readable narrative, which begins with a brief account of the inter-state relations in South India on the eve of Alauddin Khaliji's invasion of Devagiri, and concludes with the disintegration of the Turkish Empire in the Deccan towards the close of Muhammad Tughluq's reign".—*A. C. Banerjee, IHQ.* XIX, p. 191.

".....Though the writer's purpose is to investigate the circumstances under which the great Hindu empire of Vijayanagara came to be established, his material covers a wider field including the Deccan. From this point of view the value of the work is considerably augmented. Though he has drawn copiously from the Muslim contemporary sources, such as Amir Khusrau, Barni, Isami, etc., he has ignored neither epigraphic evidence nor the Telugu and Kannada materials".—*S. R. Sharma, ABORI.* XXIV, p. 242.

Vriddhagirisan (V.)—The Nayaks of Tanjore. (Annamalai University Historical Series No. 3) Edited by Rao Bahadur Prof. C. S. Srinivasacharyar. $9\frac{3}{4}'' \times 7\frac{1}{2}''$, pp. 197+44. Annamalai University, Annamalainagar, 1942. [1116]

"This is a work which presents the history of Tanjore and of its Nayakas of Vijayanagar. It covers a period of about a century and a half including in it the half a century of turmoil which ended in the disappearance of the empire of Vijayanagar. The work actually presents the history of an important part of the Coromandal Coast of South India with a fullness not hitherto attained. It gives ample evidence of a more or less complete exploitation of the material which has so far become available and a continuous account of the history or the dynasty that held rule over it. This dynasty began with the reign of the great king of Vijayanagar, Krishnadeva Raya, whose glorious reign was to some extent marred by two important rebellions in the last years of the reign. One of these happened to be that of the veteran Nayak, Nagama Nayaka, who had been entrusted with the rule of the south. This meant in those days practically the whole of the Tamil region. The other was set up by another governor almost as influentially placed holding the governorship of the central region much nearer the headquarters of the empire. Both of these men were masterful governors who exhibited a tendency to exercise power sometimes even overriding the central authority. They were brought under curb again each in a way characteristic of the persons concerned"—*JIH. XXII, p. 153.*

".....Tanjore forms a glorious part of Maratha history in the 17th and 18th centuries. In fact, the small Tanjore Principality represents the ideals of Shivaji's Maratha State better than its original in the Maharashtra country itself. A wrong impression of the aims of the Maratha State has been formed from its actual working in the 18th century. But what the sons of Shabaji intended is correctly represented by the Tanjore activities. We are happy to note that Mr. Vriddhagirisan has very fairly pointed this out in this study of the earlier times".—*ABORI. XXIV; p. 259.*

".....removes a long-felt want by its complete and critical study of all the sources that are available for its purpose. Besides its wealth of details and data of political history and events, its interest is heightened by the account given by the author of the general features of the administration of the Nayak rule".—*JUPHS. XVI, p. 241.*

".....Shri Vriddhagirisan is not carried away by the material of his gleaning. He does not over-assess its historical significance. 'The Nayak rule in Tanjore', he concludes with commendable moderation, 'forms from the cultural point of view, a most pleasing epoch in the history of the South Indian people'.—*Bhabani Bhattacharya, AP. XIV, p. 471.*

The Punjab, United Provinces, Kashmir and Oudh

Anderson (Emma Dean)—In the Shadow of the Himalayas. See No. 187.

Aziz (Wahida)—Historic Multan. See. No. 385.

Banerjee (S. N.)—Patiala and General Perron. In No. 1007, pp. 341-348. [1117]

Barton (Sir William)—Kashmir, 1939-40. *AR.* 38, pp. 90-94. [1118]

Bisheswar Prasad.—A Narrative of the Kingdom of Oudh. In No. 2007, pp. 101-103. [1119]

Chopra (G. L.)—Death of Kanwar Nau Nihal Singh. In No. 1007, pp. 29-33. [1120]

Some Scholars are of the opinion that the Kanwar's death was the result of an accident; others that it was the outcome of a design engineered by the ministerial party of the Dogras who were then in ascendancy at the court of Lahore. The Kanwar's death following so closely upon that of his father, occurred in such a strange way as to cause all kinds of speculation amongst the people. The writer examines the evidence and comes to the conclusion that the death was caused by accident.

Day (U. N.)—The Provinces of the Delhi Sultanate. *JBHU.* VI, pp. 110-114. [1121]

Ghoshal (U. N.)—The Dynastic Chronicles of Kashmir *IHQ.* XVIII, pp. 195-207; 302-341. [1122]

Deals chiefly with Kalhana's *Rajatarangini*.

Gupta (Hari Ram)—Lieutenant-Colonel Stuart in Sikh Captivity, from 3rd January to 24th October, 1791. *CR.* 82, pp. 58-66. [1123]

Lieutenant-Colonel Stuart was the Commander of a detachment of British troops stationed at Anupshahr on the Ganges to guard the fords leading from the Maratha country in the Doab into the territory of the Nawab Wazir of Oudh, an ally of the British Government, whose dominions served as a buffer state in those days.

Gurbax (Gope R.)—Sa'adat Āli Khān, Nawab-Vazir of Oudh and Wellesley. In No. 1007, pp. 246-249. [1124]

A Persian account of the discussion between Henry Wellesley and the Nawab-Vazir about the Treaty of 1801, and of the meeting between the Nawab-Vazir and Lord Wellesley.

Kapur (G. C.)—A Visit to Kashmir. *IGJ.* XVII, Pt. 2, pp. 137-146. [1125]

Keny (L. B.)—The Nagas in Magadha. *JBORS.* XXVIII, pp. 152-175. [1126]

Misra (B. R.)—Tenancy Legislation in United Provinces. *JBHU.* VI, pp. 180-192. [1127]

Qureshi (I. H.)—Two News-papers of pre-Mutiny Delhi. In No. 1007, pp. 258-260. [1128]

Roy (N. B.)—Princess Krisnakumari and the Conflict amongst the Princes of Rajastan. *TMR.* LXXI, pp. 369-375. [1129]

Princess Krisnakumari was the daughter of Rana Bhim Sinh of Udaipur and was first betrothed to Raja Bhim Sinh of Jodhpur, but the Raja died prematurely in 1804. On his death the Princess was affianced to his successor Raja Mansinh. But the latter offended the Rana of Udaipur by ejecting his relation Kishwar Sinh, from the appanage of Khalirao which was obtained as a gift from the ancestors of Rana Bim Sinh. Exasperated by this conduct of Raja Man, Rana Bhim Sinh proposed the hand of his daughter to Raja Jagatsinh of Jaipur. This marriage proposal was accepted by Jaipur and Khusah-hal Sinh was sent with an army to Udaipur in July 1805 for a final settlement of this matter. These developments galled the pride of Raja Man and he appealed to Sindia for assistance. Such was the beginning of the conflagration which enveloped the whole of Rajastan in flames and laid it desolate. The author narrates the subsequent events.

Saksena (Banarsi Prasad)—Chandrabhan on the Mewar Episode of 1654. In No. 1007, pp. 104-107. [1130]

Rai Chandrabhan was Brahman by caste and a resident of Lahore. He attracted the attention of Dara Shikoh and Shahjahan. He wrote a number of short treatises and pamphlets.

Saran (P.)—Sultan Nasir-Uddin Mahmud, The Slave, And his two Ministers: General Survey and Estimate. *JUPHS*. XV, pp. 70-79. [1131]

Imad-uddin Raihan, the Hindu converted to Islam, and Ghiyas-uddin Balban, the Turk, were the two great personalities who played a prominent role in the politics of the Sultanate of Delhi during the reign of Sultan Nasir-uddin Mahmud, the Slave.

Sinha (Sachchidananda)—Kashmir: The Playground of Asia. 7½"×4½", pp. xi+345. Ram Narain Lal, Allahabad, 1942. [1132]

Gives at adequate length such sound and up-to-date information as may be of assistance to those who have never visited that most delightful land. The book is divided into five parts: Introductory and Informative; Practical and Statistical; Descriptive and Reflective; Referential and Tabular, and Bibliographical.

Waddington (Hilary)—Preliminary Report on the Excavation of a Mound at Maholi near Muttra, United Provinces, See No. 56.

Sind, Baluchistan and the North West Frontier Province

Advani (A. B.)—The Lion's Last Roar. *JSHS*. IV, pp. 299-302. [1133]

Mir Sher Muhammad Khan of Mirpur was known as the "Lion". The author describes the Sind campaign in which the "Lion" fled and crossing the Indus, escaped in the mountains, taking refuge with the hill tribes there.

Banerji (S. K.)—A Historical Outline of Akbar's Dar-ul-Khlaifat, Fathpur-Sikri. See No. 33.

Berton (Sir William P.)—India's North-West Frontier. See No. 387.

Billimoria (N. M.)—Census Report of Sind for the Years 1931 and 1941. A Comparison. *JSHS*. IV, pp. 361-387. [1134]

— Criminal Tribes in Sind, *JSHS*. IV, pp. 313-325. [1135]

Billimoria (N. M.)—Devastation of Indus Floods (1826, 1837, 1841, 1858 and 1861). *JSHS*. IV, pp. 184-192. [1136

— Disastrous Consequences of the Severe Earthquake felt on the Frontier of Upper Sind on 4th January, 1852. *JSHS*. IV, pp. 193-195. [1137

— The Iranians in Sind. *JSHS*. IV, pp. 8-11. [1138

Deals with a manuscript, said to be the oldest Iranian brought to India, and describes the distribution of Parsis in India.

— The Sumra and Summa Dynasties in Sind. *JSHS*. IV, pp. 88-103. [1139

The lineage of the Sumra dynasty and the proper period of their rule in Sind, is said to be the most difficult problem in the history of Mohammedan India. The Summa dynasty, he says, was a branch of the great stock Yadava Rajputs. Their ancient capital was Samanagar on the Indus. The writer notes what historians have to say about these two dynasties.

Cadel (P. R.)—[Shah Abdul Latif of Bhit], by H. T. Sorley (London, 1940), See *ABIHI*. III, No. 1722. [1140

"It may seem ungracious to quarrel with Dr. Sorley for giving us so much, but the elaborate study of the history and conditions of Sind, valuable as it is in itself, seems to destroy the balance of the book. Much of it, moreover, can have only a very remote connection with the poet's life and writings. As Dr. Sorley observes, there is an almost entire absence of reliable contemporary record for the period of Abdul Latif's life. Of the four foreign travellers whom Dr. Sorley quotes for the 17th and 18th centuries only one, Alexander Hamilton, visited Sind in the poet's life time. He had only a cursory acquaintance with the country between Tatta and the sea and lively observer though he was, it may be doubtful whether his observations were always correct".—*JSHS*. IV. p. 350.

Gidwani (Manoo T.)—Notes on Nicholas Withington's Route between Nagar Parkar and Tatta in 1613-14. *JSHS*. IV, pp. 19-22. [1141

Husain (Mahdi)—Agra before the Mughals. See No. 44.

Krishnadas (Rai)—A Kinnara-Mithuna Terracotta. See No. 45.

Lambrick (H. T.)—Amateur Excursions in Archaeology, Lower Sind, 1941. *JSHS*. IV; pp. 104-112. [1142]

Examines some of the Stone enclosures of Sind, which Mazumdar says, may have been caravanserais of pre-British days. Also notes antiquities of Kafir's Graves, Waghodar, Orangi, Amilane, Tharri Gujo and Budh-jo-takar.

— Charles Mason's Detention in Quetta, September 1840-January 1841. *JSHS*. IV, pp. 71-87. [1143]

Masson's reward for the exertions as a volunteer in the defence of Kalat, was a five months' detention in Quetta under suspicion of treachery. The author narrates the episode.

— The Mirs and the Indus Tolls. *JSHS*. IV, pp. 196-210. [1144]

"The levy of tolls by the Mirs of Hyderabad on boats plying on the Indus, is alleged contravention of the treaty of 1839, though not one of the main grounds on which Lord Ellenborough sought to impose a further and penal treaty on them, was one of the complaints preferred against them by Sir Charles Mapiar in 1942.

— The Sind Battles, 1843. *JSHS*. IV.

Battle of Miani, pp. 260-298.

Battle of Hyderabad, pp. 393-424.

Battle of Pir Ari, pp. 425-438. [1145]

Mariwalla (C. L.)—Akbar and his Connection with Sind. *JSHS*. IV, pp. 131-144. [1146]

"Akbar's connection with Sind started from the very time he saw the light of day in this world till he himself became the light of the world. But his real and effective connection commenced from the time he coveted the Province of his birth till his last days. Akbar was born in Sind in October 1842, and remained in this Province only for ten short months enjoying the hospitality of Rana Trasad at a time when none in India would venture to give quarter to his father, the vanquished Humayun, and the salubrious sights round Jun..... Hence Akbar could hardly recollect the events which marked the turn of the tide, in the fate of his father in Sind, after his death".

The writer deals with the events leading to the conquest of Sind and the condition of the Province as a part of the Mughal Empire under Akbar.

Mariwalla (C. L.)—[British Policy Towards Sind], by P. N. Khera (Lahore, 1940), See *ABIHI*. III, No. 1714. [1147]

"It has been the Author's special attempt to show how two rivals, Ranjitsingh on the one hand and Hon. the East India Company on the other, cast covetous eyes on Sind and each in his own way tried to annex it, but the Hon. Co., succeeded in the attempt being the more powerful of the two rivals, inspite of Ranjitsingh having better reasons for invading Sind.....The author like many of his predecessors has failed to realize that active British political interest in Sind started with the Residency of Mr. Nathan Crowe in Sind in 1799, though the East Indian Company cast covetous eyes on the province much later. We would refer the author on this point to the Journal of the Sind Historical Society, Vol. VI, No. 1, June, 1942. The author has disposed of Crowe's mission in just a few lines. As a matter of fact his treatment of the subject upto 1832 is not very satisfactory and has some blank spaces to be filled in to make the picture complete. He has totally neglected to notice the Amir's point of view in seeking alliance with the British in preference to their powerful neighbours avowing the same faith".—*JSHS*, IV, p. 127.

— Commercial Navigation of the Indus, 1820-1832
N. D. *JSHS*. IV, pp. 223-251. [1148]

— Treaty and Travel in Sind, 1800-1820. *JSHS*. IV, pp. 113-126. [1149]

Traces the British connection with Sind between 1800-1820 as a result of the general North-West Frontier policy adopted by the Governors General in the first quarter of the 19th century.

Merriman (R. D.)—The Indian Navy: A Review of its Activities in Sind and on the Adjacent Coasts 1615-1863. *JSHS*. IV, pp. 211-222. [1150]

Mirchandani (B. D.)—The Pirates on the North-West Coast of India. *JSHS*. IV, pp. 12-18. [1151]

— Sind in 1809: Extracts from Henry Ellis' Account *JSHS*. IV, pp. 252-259. [1152]

Nagar (R. N.)—The Kanungo in the North-Western Provinces (1801-1833). In No. 1007, pp. 116-120. [1153]

The Kanungo was an important link in the Indian Revenue system. He bore considerable responsibilities; his main duty being to provide the Government with, and to keep a record of the fullest details regarding the land, its owner, and cultivator.

Nagar (R. N.)—The Subordinate Services in the Revenue Administration of the North-Western Province: 1801-1833. *JUPHS.* XV, pp. 125-131. [1154]

Seddon (C. N.)—[The Chachanama (Persian Text)], Edited by Umar bin Muhammad Daudpota (Hyderabad, 1940), See *ABIHI.* III, No. 1710. [1155]

“This is the history of the conquest of Sind by Muhammad bin Qasim, who was sent by Hajjaj bin Yusuf and invaded Sind by way of Shiraz and Mekran in 92 A. H., during the Khalifat of Abdul-Walid bin Abdul Malik. There had been previous attacks on Sind, dating from as early as 15 A. H. The Chachanama relates the course of events during Kukammad bin Wasim's successful introduction but a considerable introduction describes the rise of the Brahman adventurer Chach who became Chamberlain to King Sahasi and on that King's death succeeded him and married his widow—a lady who had fallen in love with him during her husband's lifetime. How far the chronicle is trustworthy is not known”.—*JRAS.* 1941, pp. 171-172.

Sinha (N. K.)—The North West Frontier Tribes under Ranjit Singh's Sway in 1837. *IHQ.* XVIII, pp. 269-271. [1156]

A brief account of the dealings of Ranjit Singh with the Frontier tribes.

Sundaram (V. A.)—Benares Hindu University. See No. 201.

Upadhaya (B. S.)—On the River Sindhu of the Malavika-gnimitra. *JBHU.* VI, pp. 171-179. [1157]

Nepal and Bhutan

Chakraverti (Bishnupada)—Maulavi Qader's Nepal Embassy, 1795: A Forgotten Episode. *OR.* 85, pp. 43-49. [1158]

However important the successes or failures of Nepal adventures of Cornwallis and Wellesley may be, the commercial gamble of Shore to capture a free market in Nepal through Maulavi Abdul Qader's embassy is no less important. The records in the custody of the Imperial Records Department have brought this forgotten episode into the lime-light of history.

Chapekar (N. G.)—हिमालयांत (Marathi text) pp. 120 L. N. Chapekar at Aryasamakriti Press, Poona, 1942. [1159]

An account of travel in Nepal, Tehri Garhwal etc., including information about local languages, usages, etc.

Gunpat Rai—Lord Mayo's Diplomacy. In No. 1007, pp. 250-257. [1160]

Lord Mayo's diplomacy and foreign policy with reference to Anglo-Bhootanese relations from 1869 to 1870.

Mitra (K. P.)—Anglo-Nepalese Relations in the Last Decade of the Eighteenth Century. In No. 1007, pp. 153-163. [1161]

Regmi (D. R.)—Art and Architecture in Nepal. *NR.* XV, pp. 369-385. [1162]

— English and Bhutanese in the 18th Century. *NR.* XV, pp. 236-246. [1163]

— The First Anglo-Nepalese Trade Pact. *NR.* XVI, pp. 130-141. [1164]

The idea of signing a Trade Pact with the British Government of Bengal was intolerable to the sentiments of the Gorkhalese and they had shunned and evaded the attempt on the part of the British to carry trade negotiations till as late as 1791. In that year, however, taking advantage of the repeated requests of the Gorkhalese for British intervention in the Tibeto-Nepalese conflict, the Government of Bengal attempted, though unsuccessfully, to impose a trade pact on Nepal. The author gives a full account. Two Appendices are added. I Text of the Trade Pact of 1792 and II Heads for the improvement of the Treaty of Commerce with the Nepal Government, as submitted to Bahadur Shah by Dinanath Dopadhyaya.

— Sources for a History of Nepal (880 A.D.-1680 A.D.) *JBORS.* XXVIII, pp. 24-42. [1165]

The period covers eight hundred years of Nepalese history from the time of Raghavadeva to that of the Pre-Gorkha Malla Karnātakes.

GENERAL

Abbott (J.)—Inundation of the Indus Taken from the lips of an Eye-Witness A. D. 1842. *JSHS.* IV, pp. 259-360. [1166]

Aiyangar (T. K. Gopalasami)—Are Karmendriyas Accepted by Akṣapāda? *JSVOL.* III, pp. 204-214. [1167]

Discussion regarding the number of Indriyas, since the logicians such as Vācaspatimiśra and the subsequent advocates of the system maintain that six alone can lay claim to be Indriyas and that the so-called motor-organs (Karmendriyas) do not deserve inclusion under the category of Indriyas, inasmuch as they do not satisfy the definition of an indriya.

Ajwani (J. H.)—Immortal India or India's Deathless Heritage and Priceless Contribution to the World. pp. 196. Educational Publishing House, Karachi, 1942. [1168]

The twelve chapters into which the book is divided, contain short sketches on India's fundamental unity, heroic role, way of life, wisdom, sages, women, arts and sciences, kings and warriors, past and present, as well as new awakening.

Ali (S. Wazed)—Bhabishyater Bangali (Bengali text). pp. 112. Prabartak Publishing House, Calcutta, 1942. [1169]

Seven essays on various topics: economic, political and religious, of the Bengalees—Hindus and Muslims.

American Council of Learned Societies,—Studies in the History of Culture: The Disciplines of the Humanities. pp. xxiv+343. Published for the Conference of Secretaries of the American Council of Learned Societies, Menasha, Wisconsin, 1942. [1170]

Collection of essays in honour of Waldo G. Leland, Director of the American Council of Learned Societies. Contains papers by different authors.

Apte (Balvant D.)—Rectification of Intercalary months in the Indian Calendar *BISMQ.* XXII, pp. 60-64. [1171]

The Modak or Sewell-Dixit Calendars note the Adhik months. But in some rare cases Adhikas noted in reliable contemporary sources such as the Peshwa Diaries in the Peshwa Daftar are found to be different. This article gives useful tables of Adhik months during the Peshwa period as noted in original sources and urges further study.

Banerjee (Indubhusan)—A Short History of the Origin and Rise of the Sikhs. An English Translation with an

Introduction and notes of the *Hakikat-I-Binā wa Uruj-I Firkah-I Sikhān*. *IHQ*. XVIII, Supplement pp. 24.
[1172]

Basu (K. K.)—An Account of Some Cases of Sati. In No. 1007, pp. 164-165.
[1173]

Beaton (Mrs. Maude Hill)—From Cairo to Kaiber to Celebes. Liveright Publishing Corporation, New York, 1942.
[1174]

Bhattacharyya (B.)—A Note on Royal Epistles. *JBORS*. XXVIII, pp. 442-445.
[1175]

Points out instances showing the methods and channels through which letters were presented to the Kings.

Bhayee (Haridhan Singh)—Was Banda a Sikh Guru? In No. 1007, pp. 126-128.
[1176]

Brown (Michael)—India's Famous Warships: The Romance of Indian-built Ships that Sailed the Seven Seas. *BBA*. 1942; pp. 18-24.
[1177]

Chakrabarti (B. B.)—Introduction of Tea Plantation in India. No. 1007, pp. 44-52.
[1178]

Chakravarti (Chintaharan)—[Iranian and Indian Analogues of the Legends of the Holy Grail], by J. C. Coyajee, (Bombay, 1939). See *ABIHI*. II, No. 683.
[1179]

"The Grail legend, in its different forms, is one of the most elusive but fascinating studies in the realm of folklore and mythology. Scholars have attempted to track it down to its source, and on the evidence stray parallelisms have ascribed its origin to Greek mythology, to the Eleusinian mysteries, to the cults of Samothrace and Crete. There have also been occasional admissions of the fact that the idea of the Grail or Royal glory was probably not European in its origin, but was common to the Aryan races and as such its earlier manifestations should be sought in the rich mass of allegorical stories of ancient India and of Iran. It is these two sources that the author analyses in this neatly printed volume. The Iranian folklore, as embodied in the *Avesta*, the *Yashts*, and the *Shahnama*, afford the closest analogy to the Arthurian Cycle of the Grail romance and explain many hitherto unintelligible features and incidents".—*IHQ*. XVIII, p. 180.

Chaturvedi (S. P.)—Itsing's Journey through India: A Reference to a Sanskrit Grammatical Work. (Hindi text) *NPP*. 46, pp. 45-53. [1180]

Chaudhuri (Jatindra Bimal)—Muslim Patronage to Sanskrit Learning, Part I. With two Supplements: (1) Text and Translation of some Laudatory verses on the Muslim Patrons of Sanskrit learning and (2) The *Asaf-vilasa Akhyayika* of Jagannatha Panditaraja. 8½" x 5", pp. 135. Pub. Author at the Calcutta Oriental Press, Calcutta, 1942. [1181]

Presents a systematic history of the contribution of Mahomedan rulers and scholars to Sanskrit learning and the manifold attempts of several Muhomedan rulers to spread the same during their rule in India. Facts that at once lead to the conclusion that there is no internal reason for any communal tension between the Hindus and the Muslims. The author proves that there flourished in Muslim Courts such great Sanskritists and rhetoricians as Bhanukara, Jagannatha Panditaraja, Akbariya Kalidasa, etc.

Coomaraswami (Ananda K.)—Spiritual Authority and Temporal Power in the Indian Theory of Government. (American Oriental Series No. 22). pp. iv+87. American Oriental Society, New Haven, 1942. [1182]

"Here the author has discussed—I doubt if at all seriously—the relation between Brahman and Ksatra in ancient Indian political theory, starting, apparently, with the assumption that the same relation between spiritual authority and temporal power was maintained unchanged from the Vedic age to age of Kautilya. Even granting this, it is not easy to see eye to eye with the author, for the very good reason that he has nowhere stated or clearly suggested what that immutable relation in his opinion really is! But he is by no means equally evasive in his rejection of accepted theories".—*Batakrishna Ghosh*, *IO*. IX, p. 132.

"In the Indian theory of Government, the exact relationship of the spiritual authority and the temporal power has not been properly understood or has been misunderstood. Even an Indologist like A. B. Keith has gone wrong when he states that the connection of royalty with the priestly rank had long disappeared before the time of the Samhitas. Dr. Coomaraswamy has in this

book endeavoured, with ability and success to show the mutual relationship that existed between the King and the Purohita during the Vedic age and thereafter".—*V. R. R. Dikshitar, AP. XIV. p. 428.*

Dandekar (R. N.)—Progress of Indic Studies 1917-1942. (Government Oriental Series, Class B, No. 8). pp2+ii+406. Bhandarkar Or. Res. Institute, Poona, 1942. [1183]

Contains a survey of the progress made in Indic studies, by competent scholars, on various subjects.

Dasgupta (A. P.)—Studies in the History of the British in India. pp. xiii+165. University of Calcutta, 1942. [1184]

"This small volume of 160 pages is a collection of papers published in various periodicals during the last ten years. These papers deal with some important topics in the history of the British in India in the eventful period from 1757 to 1784. The paper entitled "The Select Committee in Bengal and its conflict with the Council in 1770" deals with an interesting aspect of the early history of British administration in Bengal. The paper on "Nawab Najimuddowla and the English" shows that 'months before the English obtained the dewany from the Emperor of Delhi, they had started taking a hand in the revenue administration of Bengal and that the formal grant by Shah Alam on the 12th August, 1765, only legalised the existing position. These two papers constitute a really valuable contribution to modern Indian history. "A note on the personal relations of Warren Hastings and Sir Thomas Rumbold", analyses some hitherto unpublished letters written by the latter to the former and throws some light on the causes of their quarrel. "A peep into the Macartney papers in the Historical Museum, Satara", gives a brief account of some English manuscripts belonging to Lord Maertney and relating to the period of his Indian administration as well as his subsequent career. The author examined the papers at Satara. but they have now been transferred to the Deccan College Post-Graduate and Research Institute at Poona. The Treaty of Mangalore", analyses the circumstances leading to that famous treaty between Tipu Sultan and the East India Company and vindicates the Madras Government against the charge of having concluded the Second Mysore War with unseemly haste and accepted terms disgraceful to the British. All the papers are based on a careful study of unpublished documents".—*A. C. Banerjee, IHQ, XVIII, p. 382.*

"It will be seen that only problems of detail of British Indian history have been dealt with in this book, so that the author can

offer us no great discovery. Yet in dealing with his material he has shown a sober judgment that is highly commendable and a passion for absolute accuracy which is not to be found in every historian. His conclusions are therefore not only well established but seem fairly irrefutable".—*Batakrishna Ghosh, IC. IX, p. 134.*

Das (Taraknath)—[Modern India and the West]. by L. S. S. O'Malley, (London. 1941), See *ABIHI. IV, No. 1454.*

[1185]

"The main thesis is that the transformation of modern India has been due to the contact with the West; but progress in modernisation has been slow and today India is still far behind some of the progressive western states. There is no disagreement on this point. Some of the chapters of this painstaking and scholarly work are excellent, while others are full of information; but many of the conclusions are not beyond criticism. I cannot agree with various conclusions on fundamental issues and on the nature of western contact with India—with the political, economic and racial imperialism of British in India....Mr. O'Malley and some of the other contributors indicate that conceptions of civic sense, rule of law, promotion of national unity and greater happiness of the people are special attributes of Christian ethics introduced into India through western contacts. This is not true. The ethics and the political philosophy of Buddhism, Confucianism and other eastern religions have advocated the same principles. In this connection the excellent work, *Civilisation in East and West*, by H. N. Spalding, may serve as a corrective".—*Asia, XLII, p. 8.*

H. N. Spalding, *Civilisation in East and West*. See *ABIHI, II, No. 1139a.*

David (Fr. H. S.)—The Persian or Iranian Origin of the word "Hindu". *ILQ. XIII, Pt. 2, pp. 119-121.* [1186]

De (J. C.)—[The Minister as a king-Maker], by Isvara Topa (Allahabad, 1941), See *ABIHI, IV, No. 1502.* [1187]

"The Arthashastra is not so much a work on political science as it is on governmental art. Dr. Topa has undoubtedly succeeded in embodying the principles underlying the governmental precepts in simple and elegant style and presenting a valuable running commentary on Kautilya's monumental shastra. But one would have wished the author to notice the different chronological theories relative to Kautilya in his introduction.

It is certainly helpful to grasp the full significance of

he governmental maxims when once the epoch of the political background against which they stand is at least reasonably determined. The author has, however, taken 'Viśnugupta Kauṭilya' as 'the minister of Chandragupta Maurya'. But he has not given us any full reason for his arriving at this conclusion.

Secondly, the student of the subject would have liked him to refer more to the original Sanskrit text than to the translations of the same".—*JRASB. VIII, p. 385.*

Desai (Jehangir M.)—The Deluge. *JKTCOI. XXXV*, pp. 58-70. [1188]

Compares the Biblical version of the Deluge with the version of other religions.

De Souza (P. V.)—The Goan Abroad: A Graphic and Thrilling Record of the early Goan Emigration into British India. $8\frac{1}{4}'' \times 5\frac{1}{4}''$, pp. 17. *Goa Times Press*, Bombay, 1942. [1189]

Diskalkar (D. D.)—The Indore Museum. $7'' + 4\frac{3}{4}''$, pp. 28, 10 pl. The Indore Museum, Indore 1942. [1190]

A short account of the archaeological collection of the museum.

Elwin (Verrier)—The Sago Palm in Bastar State. *JBBRAS*, 18, pp. 69-78. [1191]

Narrates legends and stories woven round the sago palm.

Falk (Maryla)—Nāma-Rūpa, and Dharma Rūpa, (Origin and Aspects of an Ancient Indian Conception. pp. 189. University of Calcutta, 1942. [1192]

Fyzee (A. A. A.)—[Modern India and the West], Ed. by L.S.S.O 'Malley, (London, 1941) See *ABIHI. IV*, No. 1454. [1193]

"The general standard of the essays is high, and each author, in his attempt at objectivity, has given us a comparatively sober and workman-like account of his own subject. The most valuable essays from the point of view of the general student may be mentioned. The editor, in an historical background extending over 40 pages, gives us a very good bird's-eye view of the whole problem and is refreshingly free from the patronising attitude which is the distinguishing feature of some members of the Civil Service".—*JBBRAS*, 18, pp. 117-118.

Ganguli (Kalyan K.)—Early Indian Jewellery. *IHQ*. XVIII, pp. 46-59; 110-127. [1194]

— Jewellery in Ancient India. *JISOA*. X, pp. 140-159, 25 illus. [1195]

In ancient literature personal ornaments are frequently mentioned. These were known in numerous varieties; they had beautiful names and were almost universally worn. More important is the evidence furnished by numerous specimens of sculpture which survived in stone and clay.

Ganguly (D. C.)—The Historical Value of *Diwān-i-Salmān*. *IsC*. XVI, pp. 423-428. [1196]

Ghosh (Batakrishna)—[Introduction to Indian Textual Criticism], by S. M. Katre, (Bombay, 1941), See *ABIHI*, IV, No. 1433. [1197]

"Dr. Katre has given here a lucid exposition of the technique evolved by Dr. Sukthankar and his collaborators, and he has also drawn upon the relevant section in the Companions of Greek and Latin Studies and works on higher textual criticism like Brit's *Kritik und Hermeneutik* in Iwan Muller's *Handbuch der Altertumswissenschaft*. His book would have further gained in value if he had not ignored Esteller's *Die Alteste Rezension des Mahanatakam* (*Abhandlungen für die Kunde des Morgenlandes* XXI.7; Leipzig 1936) which is certainly one of the most remarkable works we have to date on Indian textual criticism".—*IC*. IX, p. 405.

Ghosh (Manomohan)—The Date of Subandhu. *IHQ*. XVIII, pp. 373-375. [1198]

From the consideration of data discussed it seems possible to place Sabandhu between 375 and 450 A.D.

— [Introduction to Indian Textual Criticism], by S. M. Katre, (Bombay, 1941) See *ABIHI*. IV, No. 1433. [1199]

"...The volume under review, an excellent small manual for which the author has drawn materials from various standard works on the subject will go a great way indeed to remove a longfelt want of Indians in the field of Indology. In his introduction (Ch. I) he defines the subject and gives a short history of writing in ancient India together with an account of writing materials as well as the relation between oral and written tradition of different works".—*IHQ*. XVIII, p. 381.

Gopal Das,—India in 1942. *IR.* 43, pp. 66-69. [1200]

Gore (N. A.)—[Introduction to Indian Textual Criticism], by S. M. Katre, (Bombay 1941,) See *ABIHI.* IV, No. 1433. [1201]

“Oriental scholars have brought out critical editions of different Sanskrit works up to now. But no single edition has aroused such a great, world-wide interest as the Critical Edition of the *Mahābhārata* which is being prepared at the Bhandarkar Oriental Research Institute, Poona, under the General Editorship of Dr. V. S. Sukthankar. For it is here for the first time that the principles of Textual Criticism are being applied in the constitution of a Sanskrit Text on a thoroughly systematic plan. These principles have been ably set out, in detail, by Dr. Sukthankar in his *Prolegomena* to the *Adiparvan*, and in a way it forms the basis for future Indian Textual Criticism. But as it forms a part of the great edition, it is not easily accessible to all scholars intending to edit Sanskrit texts in a critical manner”—*JUB.* XI, Pt. 2, p. 151.

Gour (Sir Hari Singh)—India and New India. *CR.* 82, pp. 105-110. [1202]

Guénon (Rene)—East and West. Translated by William Massey. 6"×5½", pp. 257. Luzac, London, 1941. [1203]

“In a vein reminiscent of Cardinal Newman and Dean Inge but not as lively, M. René Guénon tilts at the vulgar ideas of progress. He demolishes the equally vulgar pretensions of modern science in a way that has long commended itself to such high priests of the subject as Sir James Jeans. He ridicules the popular fear of a Pan-Islamism that dies with Sultan-Hamid of Turkey. One rubs one's eyes and wonders if one is back in the France before 1914. When one reads that the East, which propagated Buddhism, Christianity and Islam, regards proselytism as a proof of ignorance and incoprehension, one wonders if the author heeds this world at all. And surely the analytical method is avenged for his contempt of it, when he lumps together as the Oriental mind the mind of Arab and Malay, Persian and Chinese Afghan and Tamil, though even he boggles at including the Japanese. For him Europe's road to salvation is by return to the “traditional science of the Middle Ages”, which explicitly is neither Occultism nor Catholicism and implicitly is a Hindu transcendentalism. But the constructive side of this book reveals Gallic mind

entering a quite Teutonic fog of vagueness and incomprehensibility. The translation seems excellent"—*R. O. Winstedt, JRAS, 1942, p. 151.*

Guha (Satish C.)—Advancement of Knowledge by Means of Writing Printing. *JBHU*, VI, pp. 56-62. [1204]

Provides interesting particulars of the development of printing in India.

Gunther (John)—Inside India. Revised Edn. 8" x 5½", pp. 411. Hamish Hamilton, London, 1942. [1205]

A summary of the Eastern Problem; describes the basic trend and the dominant chords in the complex Asiatic problems, and gives a bird's-eye-view of the East.

Gupta (J. P.)—The Fifty Facts about India. pp. 57. Hamara Hindustan Publication, Bombay, 1942. [1206]

The booklet is intended to serve as a reply to the pamphlet on India entitled *Fifty Years about India*, published in the U. S. A. by the British Information Service. The editor of this booklet has sought to prove, by facts and forgoes wherever necessary that the 'facts' suggested in the Government pamphlet are not facts.

Gurner (C. W.)—Contact Between Kautilia and Vatsyayana *IC*. VIII, pt. 4, pp. 391-394. [1207]

Kautilya is concerned with the study of Artha as represented in political science, Vatsyayana with the study of Kama in the specialised form of Erotics. Each leaves the opposite field pretty well clear for the other but there are points of contact which the author points out.

Gyani (R. G.)—[Studies in Indo-Muslim History], by Shahpurshah Hormusji Hodivala (Bombay, 1939) See *ABIII*. II, No. 1103. [1208]

"...Every one of the 705 closely printed pages of the book testifies to the arduous work that must have been done by Prof. Hodivala in sifting a large amount of historical and other material and in comparing it with Elliot and Doeson's work and like a true investigator the author does not claim infallibility. Everywhere he has given reasons for his criticism and quoted authorities for his statements. We are sure that read with this now indispensable volume of corrections and additions by Prof. Hodivala, Elliot and Dowson's memorable translation will be more useful to the writers of Indian history than before".—*JBRRAS*. 18, p. 122.

Heimann (Betty)—[East and West, by Rene Guenon, Trans. by William Massey], (London, 1941), See *ABHIH.* IV, No. 1416. [1209]

".....though he has published beforehand some monographs on the Vedanta and other Hindu doctrines, provides in this book a more general exposition without adding detailed concrete facts for his conclusions. In contrast to the two other authors, he limits his scope by confronting only the modern West with the East. His main dogma is the thesis that the only decisive canon of value is the respective attitude towards metaphysics, which he defines as the knowledge of universal principles on which all phenomena depend directly or indirectly (p. 57). He maintains that only the East has gained and retained this true knowledge, of which religion and philosophy are but a part. In his enthusiasm for this true metaphysic he deprecates modern Western trends of thoughts. He goes even so far as to deny any permanent value to Western science and scholarship. He voices his plea in such an uncompromising way that even one who takes, for instance, philology more as a necessary and reliable means than as a final aim in itself, feels inclined to take the part of his opponents".—*BSOS.X, Pt. 4, p. 1047.*

Heras (Rev. H.)—Jesuit Letters and Accounts. In No. 1007, pp. 1-19. [1210]

Points out the various letters and accounts written by Jesuits as a source of information for building up the history of India.

Hornell (James)—The Chank Shell Cult in India. *Aty.* XVI, pp. 113-123, 6 illus, 4 pl. [1211]

Imperial Records,—Calendar of Persian Correspondence. Being letters which passed between some of the Company's Servants and Indian Rulers and Notables. Vol. VII, 1785-7. 9" x 6", pp. 468+xxxviii. Calcutta, 1942. [1212]

Indian History Congress,—Presidential Address Delivered by Rao Sahib C. S. Srinivasachari. *ER.* XLVIII, pp. 1-14. [1213]

Iyengar (P. T. Srinivas)—Advanced History of India (Hindu Period). Revised and Edited by Gurty Venkata Rao. pp. xiv+521. Andhra University, Waltair, 1942. [1214]

The work is not a very comprehensive text-book on the subject, but on certain topics it gives clear and detailed account. The author holds in particular distinctly un-orthodox views on the pre-Aryan culture. He says: "The chief difference between the Dasyus and the Aryans was one of cult and not of culture or race".

Iyer (K. A. Subramania)—The Conception of Guṇa among the Vaiyyākaraṇas, *NIA*. V, pp. 121-130. [1215]

Among the general notions which crop up frequently in connection with the explanation of forms is that of 'Guṇa' with which is closely connected that of 'Dravya'. The word 'Guṇa' occurs in many of the sūtras of the Aṣṭādhyāyī but it is not merely in the course of the explanation of the implication of the word in these sutras that Patañjali discusses the notion of 'Guṇa'. But he does not propose any definition of 'Guṇa' which will fit well into all the sutras where the word Guṇa occurs. The author here studies the definition.

Jagan Nath,—The Hūṇas in India. *NIA*. V, pp. 249-250 [1216]

In an article in the *NIA*. IV, Mr. K. S. Sankar has discussed two important questions of Ancient Indian History, (i) the date and extent of the Hūṇa invasion, and (ii) the nationality of Toramaṇa and Mihirakula. Regarding the first his conclusion is that the only Hūṇa invasion of India took place in the reign of Skandagupta and it was repulsed, and 'there is no indication that the Hūṇa ever succeeded in conquering the lands east of the Indus'.

It is true, says the author, that the Hūṇa invasion which took place in the reign of Skandagupta was repulsed, but there is sufficient evidence to prove that a second Hūṇa invasion took place sometime after Skandagupta's rule, and this time the Hūṇas succeeded in establishing an empire in India to the east of the Indus. He examines the evidence and Mr. Sankar's arguments and comes to the conclusion that both Toramaṇa and Mihirakula were Hūṇas, and the Hūṇa rule in India is not a myth. Like so many other foreign tribes, Śakas, Parthians, and Kuṣāṇas, the Hūṇas also became entirely Indianised. They adopted Indian culture, Indian religion and Indian language. Under the influence of the Indian culture they lost those barbaric characteristics, which are associated with the name Hūṇa, and it is no matter

for surprise that during their rule in India donations were made to Buddhist monasteries, and temples dedicated to various gods of the Hindu pantheon.

Jinavijayaji (Acharya)—Bharateshvara Bahubalirasa. Oldest Gujarati Poems (Old Gujarati text) 9½" x 6½", pp. 24. Barathiya Vidhya, Bombay, 1941. [1217]

Johnston (E. H.)—Ctesias on Indian Manna. *JRAS*, 1942, pp. 29-35; 249-250. [1218]

"Little attention has been paid by Sanskrit scholars to the fragments of Ctesias's account of India since McCrindle brought out a translation of them in the *Indian Antiquary*, x, 296-323 but though later classical writers chose their excerpts almost entirely for their 'news-value' as fairy tales of a distant and little-known land, it is to be hoped that they will be re-examined when Dr. F. Jacoby's new edition is published. This paper attempts to show that such an inquiry might well prove instructive, particularly with regard to Greek methods of reporting Indian names".

Joseph (T. K.)—Malabar and China. *TMR*. LXXII, pp. 85-86. [1219]

A short note on Chinese intercourse with Malabar.

Joshi (Genesh Narayan)—Bharat Kā Sampurna Itihas, (Complete History of India), Hindi text. pp. 640. L. S. Kelkar, Poona, 1942. [1220]

Joshi (V. V.)—The Problems of Historical Knowledge. *JUB*. XI, Pt. 1, pp. 17-28. [1221]

There are two reasons why historical knowledge is desired, says the author, one is the fascination that the past invariably has for the human mind, and therefore, history in its origin grew out of a desire to rescue from forgetfulness, man's personal and collective past. The Second is the desire to see if the past can inform and instruct man so as to prepare him to face the future with confidence.

Kavi (M. Ramakrishna)—Venkatadri's Grant to the son of Doddacharya (1524 S. S.-1602 A. D.) *JSVOL*. III, pt. 1, pp. 117-123. [1222]

Khera (P. N.)—Civic Rights of Women in British India. *IJPS*. IV, pp. 35-63. [1223]

Kokil (M. O.)—Invasian of Somnath by Mohamed of Gazni (Gujarati text.). *FGSTM*. VI, pp. 481-490. [1224]

Krenkow (F.)—The Chapter on Pearls in the book on Precious Stones by Al-Bārūnī. *IsC*. XVI, pp. 21-36. [1225]

This article is continued from *IsC*. XV, p. 421. See *ABJHI*. IV, No. 1437.

Kunhan Raja (C.)—[Introduction to Indian Textual Criticism], by S.M.Katre, (Bombay, 1941). See *ABJHI*. IV, No. 1433. [1226]

"....The....book is a great help in guiding students who undertake to edit Sanskrit works"—*BmV*. VI, p. 254.

— **Kālidāsa and Astronomy.** *JUPHS*. XV, pt. 2, pp. 5-23. [1227]

Kālidāsa had a good knowledge of astronomy and this point the writer here presses to show that Kālidāsa must have lived after Aryabhaṭa.

Kunst (Arnold)—An Overlooked Type of Inference. *BSOS*. X, pt. 4, pp. 976-991. [1228]

Whether the similarity of inferential procedure between the Jews and the Indians was a result of mutual influence, or whether it was only an expression of a common human tendency to eulogize great things by comparing them with smaller, or to raise the value of small things by juxtaposing them with greater—this problem is left to further historical researches. The author would rather vote for the latter alternative.

Kuriyan (K.)—The International Status of India: Present and Future. *AR*. 38, pp. 113-124. [1229]

Discusses the international status of India, not only as it exists at the present moment, but as it may exist in the future. The forecasts are based upon the assumption that the present struggle will end in a complete victory for the democratic Powers. The author's endeavour is to provide an interpretation of the main facts relative to India's international status in an objective manner.

Leach (F. Burton)—India's Warrior Sons. *GM*. XV, Pt. 6, pp. 270-273. [1230]

Linlithgow (Lord)—Speeches and Statements. Bureau of Public Information, Government of India, 1942. [1231

Majumdar (Bimanbehari)—[Clash of Three Empires], by V. V. Joshi, (Allahabad, 1941), See *ABIHI*. IV, No. 1428. [1232

".....The book bristles with self-contradictory statements. In page 49 the author says that the Maratha nation-state 'was responsible for the exhaustion of the Mughal power', in page 59 he states that the Maratha 'power was suffered to remain and even secretly approved of by the Mughals'. In page 69 he denies that the religious movement in the Maharashtra was anti-Islam and that 'the Maratha power was not a religious reaction amongst the Hindus against the tide of Islam'. In page 80, however, the writer says that Rāmdās was chiefly responsible for the anti-Muslim propaganda in the Maharashtra. The writer subscribes to the view of John Katz that the 'Indians are the most defeated or all the defeated civilised peoples of the world'. His book will strengthen that feeling of defeatism".—*JBORS*. XXVIII, pp. 332-333.

Malhan (P. N.)—The Two Councils Theory of Lords Macaulay and Dalhousie. *CR*. 85, pp. 12-20 [1233

A study of the text and implications of the Charter Act of 1833 (3 and 4 Mill. IV, Cap. 85) and 1853 (16 and 17 Vict. Cap. 95) so far as they provide for two separate and independent councils of the Governor-General, namely, the Executive and the Legislative.

— Authority of the Speaker in an Indian Legislature of Contumacy on the part of a Member. *IJPS*. IV, pp. 86-94. [1234

Mankad (D. R.)—The Yugas. *PO*. VI, pp. 206-216. [1235

Considers the question of the real sense of word *yuga* and the number of years given to each *yuga* in the ancient Indian literature.

Meherally (Yusuf)—Leaders of India. Vol. I, 2nd Edn. 7½"X 5". pp. 74. Padma Publications, Bombay 1942. [1236

Pen picture of eight of India's front rank leaders written in a beautiful and racy style.

The 1st Edn. was published in 1940.

Menon (K. Achuyuta)—Ship-Building in Ancient Malabar. *BRVR*. X, pp. 1-11 [1237]

Miles (George C.)—Tutush, Ephemeral Sultan. In No. 1170, pp. 98-102. [1238]

Minorsky (V.)—Sharaf Al-Zamān Ṭahir Marvazī on China, the Turks, and India. Arabic text with an English translation and commentary. (James G. Forlong Fund, Vol. XXII), 9 $\frac{3}{4}$ " \times 6 $\frac{1}{2}$ ", pp. 170-73. Royal Asiatic Society, London, 1942. [1239]

"....Perhaps the most important thing in the work is the account of the migration of the Turks across Asia and Europe. Professor Minorsky does his best to make the very dry bones of the brief Arabic statement live".—*A. S. Tritton, A.R. XLI, p. 110.*

"Muslim geography and history are spheres of study over which Professor Minorsky reigns with acknowledged mastership, and the text which forms the nucleus of this affords full scope for the exercise of his vast and accurate knowledge. From Ṭahir Marvazī's great Arabic encyclopaedia of the natural sciences, the *Taba'ī'at al-ḥayawān*, he has extracted chapters viii, ix, xii, xiii, and xv, which deal respectively with the Chinese, the Turks, the Indians, the Abyssinians". (*Ḥabasha* really the African negroes), and the outlying countries (largely a miscellany), giving the text (in a facsimile of a neat transcription made by himself, for he is a *khwushnawīs* as well as a profound scholar) with translation, commentary, and of course a good index. Some of these chapters fully merit the attention bestowed on them, for they are, as Professor Minorsky says, 'rich novelty' supplying many hitherto unknown data collected from original reports and early written sources, especially Jayhani's lost *Kitāb al-masālik wa'l-mamālik*".—*L. Giles and L. D. Barnett, BSOS. XI, p. 232.*

Mitra (Sisirkumar)—The Future of India, 7 $\frac{1}{2}$ " \times 4 $\frac{1}{2}$ ", pp. 66. Sri Arabindo Library, Madras, 1941. [1240]

Modak (Cyril)—Cultural Re-Interpretation. *CR.* 83, pp. 29-50. [1241]

Moitra (Akhil Chandra)—Position of the Federal Court in the Constitutional System of India. *IJPS.* IV, pp. 95-100 [1242]

Montmorency (Sir Geoffrey De)—The Indian States and Indian Federation. $6\frac{3}{4}'' \times 4\frac{1}{4}''$, pp. viii+165. Cambridge University Press, London, 1942. [1243]

Moraes (F. R.)—The Story of India. $7'' \times 4\frac{1}{2}''$, pp. viii+196+iii. The Noble Publishing House, Bombay, 1942. [1244]

Moran (M. D.)—[East and West. by René Guénon], (London, 1941) See *ABIHI*. IV, No. 1416. [1245]

"By way of negative criticism it is a duty to point out that Guénon has exposed himself perhaps to misunderstanding as he makes his thesis too simple and his solution too easy. Besides this, he says the West alone has the monopoly both of the vice of arrogance and also the virtue of humility. The last he hardly admits to be a virtue. Furthermore the need of moral purification and training of will that religion can bring is scarcely mentioned. The rich, sublime, fundamental, truths that religion can teach to those who wish to believe is not emphasised, but lightly passed over. This affinity of metaphysics to religion is mentioned in passing and he says if both can develop independently of one another the result could only end in harmonizing. There is a vagueness and lack of practical application in some other most important aspects of his thesis that baffles one. But this thirst for more is certainly proof that Guénon has stimulated ideas and aroused the will to get down to the exalted task of uniting the East and West".—*JBORS*. XXVIII, p. 322.

Moses (Angelo)—Cow-Protection in Mughal India. *JIH*. XXI, pp. 216-220. [1246]

Mukerjee (Radhakamal)—The Economic History of India: 1600-1800. *JUPHS*. XV, pp. 102-124. [1247]

Munshi (K. M.)—Akhand Hindustan. $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 273. New Book Co., Bombay, 1942. [1248]

Contains several articles written and speeches delivered by the author in 1938. Though varying in the aspects which they deal with, they are all the outcome of an effort to study and present the unity which runs through the history, culture and life of India.

Nadvi (Sayyed Sulaiman)—Arab Navigation, *IsC*. XVI, pp. 72-86; 182-198; 404-422- [1249]

- Nag (Kalidas)**—[East and West], by René, (London, 1941) See *ABIHI*. IV, No. 1416. [1250]

"The title of the book is banal, but its contents as well as the personality of the author is a direct challenge to the Western World....East alone seems to have preserved a continuity of that glorious Tradition of serving Humanity silently like the Rsis of our Indian *Tapovana* hermitages. The true and abiding *rapprochment* between the East and West cannot result from a crude Theosophical type of 'fusion', but from real understanding of the fundamental unity of being which was the greatest discovery of Vedāntic India. The book will shock many, but may cure also like a galvanic battery of spirit".—*JGIS*. IX, pp. 144-145.

- Nageswara Rao (S.)**—The Prince's Crime: A True Romance of India from Rajasthan. *ER*. XLVIII, pp. 15-21. [1251]

- Nair (Lajpat Rai)**—Sir William Macnaghten's Correspondence Relating to the Tripartite Treaty. pp. 111. Lahore, 1942 [1252]

The author's conclusion cannot be ignored by students, interested in the origin of that melancholy piece of folly known as the First Afghan War (1839-1842).

- Nehru (Jawaharlal)**—Glimpses of World History. Being further letters to his daughter written in prison, and containing a rambling account of history for young people. 8½"×5½", pp. 993, 50 maps. The John Day Company, New York, 1942. [1253]

First published in England in 2 vols. in 1934.

Revised English Edition in one Vol. in 1939.

- The unity of India. Collected Writings, 1937-1940. 8½"×5½", pp. 432. Lindsay Drummond, London, 1942. [1254]

- Pandeya (Sarma L. P.)**—The Three Sons of Mahāsudeva-rāja of Sarabhapura. *QJMS*. XXXIII, pp. 249-251. [1255]

Refutes the theory of S. V. Vishvanatha in *QJMS*. xxxiii, pp. 84-88, that Mahāsudevarāja's three sons were progenitors of the Rāstrakūṭas. S. V. Vishvanatha relies on *QJMS*. xxxiii, 251-252.

Parker (R. H.)—India and the Japanese Adventure. *AR.* 38, pp. 125-134. [1256]

Parkhi (R. S.)—Early Marathi Printing in India. In No. 566, pp. 61-64. [1257]

Perumalil (Rev. A. C.)—The India of the Early Greeks and Romans from the Time of Alexander's Invasion till the Fall of Alexandria, 326 B.C. to 641 A.D. *JBORS*, XXVIII, pp. 225-265. [1258]

Deals with the geographical knowledge of the Greeks consequent to the invasion of India by Alexander and of the period following the invasion; Rome's contact with India, and geography of Persia and Arabia Felix. 'Frequently scholars of India, says the writer, have made the following typical statements: 'India was a name applied indifferently by Greeks and Latin writers to Arabia, Ethiopia, Libya, Parthia, Persia, and the lands of the Medes'. Early Greek and Latin authors on the contrary, have very clearly defined, like those of India, the boundaries of Persia and Arabia Felix.

— A Few Christian Writers on Early India. *JBORS*. XXVIII, pp. 341-383. [1259]

Continued from the previous issue of the Journal, the paper shows that the Greek and Roman writers of the early period ranging from the time of Alexander the Great to the fall of Alexandria in 641 A.D. had a fairly accurate knowledge about the geography of India. Their writings contain description of plants, animals, and people of the country. Accounts left by several ecclesiastical writers have been discussed in this instalment of the paper, showing that these authors committed no mistake in regard to the identity of India as some modern European writers have opined.

Phaltan,—The Government of Phaltan Act 1942 (With the Legislature Council Electoral Rules and Regulations. 1942). 9½" × 6½", pp. 93. The Dewan of Phantana State at the Rajamdranalaya, Phaltan, 1942 [1260]

Pithawalla, (Maneck B.)—Physiographic Division of India, Burma and Ceylon. *SC.* VII, pp. 533-543. [1261]

Primrose (J. B.)—History of Early Printing in Western India: The First Printing Press in India. In No. 566 pp. 53-56. [1262]

Points out the first printing introduced by the Portuguese in Goa, and the subsequent development.

Printing—The Preparation of copy for Printing. Instructions to Contributors. $9\frac{1}{2}" \times 6\frac{1}{2}"$, pp. 15. Deccan College, Poona, 1942. [1263]

Puri (Baij Nath)—The Identification of Soter Megas and his Relation with Wima Kadphises. *IC. IX*, Pt. 1, pp. 107–111. [1264]

The identification of Soter Megas has so far remained a mystery. At the same time his relation with Wima Kadphises has not seriously engaged the attention of scholars. The author discusses this matter and concludes: 'He seems to be a foreigner who came to power after the extinction of Sodasa's family sometime about 22–3 A. D., and must have ruled for a sufficiently long period. It is however clear from the Lucknow Museum inscription of the year 299 that he was definitely ruling in the year 52 A. D., but we would rather presume that he continued to rule till the year 78 A. D., when he was supplanted by Wima Kadphises. We have therefore come to the conclusion that Soter Megas was none else than the Maharaja Rajatiraja of the Girdharpur of the Mathura Museum inscription and he ruled as a ruler from the year 24 A. D. to 78 A. D. when he was defeated by Wima Kadphises who appointed somebody else as his viceroy'.

Radhakrishnan (E. P.)—Narendrapuri, a Forgotten Advaitin *PO. VII*, pp. 71–84. [1265]

Narendra is quoted in the *Sarvadarśanasamgraha* as a commentator on Prakāśātman's famous *Vivaraṇa*. He is also known to have written on the Śārasvata system of grammar. It is conjectured that he had commented on the Upanisaddhāṣyas of Śāṅkara. A manuscript of a *tippana* definitely written by him on Śāṅkara's bhāṣya on the *Chāndogyaopaniṣad* is available in the Madras Oriental MSS. Library. This work of Narendrapuri deserves a careful study inasmuch as the author is earlier than Anandagiri, the well-known interpreter of Śāṅkara's bhāṣyas.

Raman (T. A.)—India. $7\frac{1}{2}" \times 4\frac{3}{4}"$, pp. 120 8 illus. 2, maps. Oxford University Press, London, 1942. [1266]

Mr. Raman is a staunch Indian nationalist who is known and respected by the British Administration, and combines love of his countrymen with political wisdom. He has maintained close personal contact with Indian leaders from Gandhi downwards, and, at

the same time, with the India Office, the Foreign Office, and other departments of the Administration. He was in France at the time of the invasion. His dispatches from that country, and his broadcasts from London, created much interest in India, and he has been the subject of bitter Nazi radio attack. In fact, he can claim to be one of those who are most violently and most consistently abused by the Berlin radio - a distinction which he values. *Publishers' note.*

Ranade (Ram Keshav)—Indian Charity. *PO.* VI, pp. 37-42. [1267]

Rao (C. Hayavadana)—Jaganmohan Palace Chitrasala, Mysore, Gallery of Historical Portraits, Catalogue. With short sketches of the Indians and Europeans in the Portraits. 2nd. Edn, 10"×6½". pp. 113, Mysore, 1942. [1268]

Rao (H. Srinivasa)—A Little-known Raft from Central Provinces, India. *Man.* XLII, p. 72. [1269]

Rao (P. Kodanda)—[A Cultural History of India, During the British Period], by A Yusuf Ali (Bombay, 1940). See *ABIH.* III, No. 1737. [1270]

"Mr. Yusuf Ali has written a book which needed writing. In some ways his is a pioneer attempt at this type of book. By the word 'culture', Mr. Yusuf Ali has rightly meant all those movements which deal with a people's mind and its social organisation. He has used it in a most comprehensive sense. It is not an easy job to compress into about 300 pages the cultural history of India, if only of the British period."—*TMR.* LXXII, p. 78.

Rao (U. Venkatakrishna)—Panditarāya: A Poet-cum-Critic of South India. *AP.* XIII, pp. 307-310. [1271]

The South Indian poet Panditarāya, is alleged to have won not a little from Shāh Jehān but also a royal bride. The tradition, if true, throws an interesting light on Hindu-Muslim relations in seventeenth-century India.

Rawlinson (H. G.)—Makers of India: Asoka Maurya, Sri Harsha of Kanauji, Akbar the Great Mogul, Śivaji the Maratha, Maharājā Ranjit Singh, Sir Sayid Ahmed Khan, Mahatma Gandhi. 7½"×5", pp. 80. Oxford University Press, 1942. [1272]

- Ray (H. C.)**—The Word Ba'urah in Muruj ul-Zahab of Al'Ma'sudi. *IHQ*. XVIII, pp. 369-372. [1273]

According to Ma'sudi, the word Ba'urah is a title of the king whom he refers, and not the name of the king. Exact identification of this name remains a difficulty.

- Rizvi (S. N. Haidar)**—Nasiruddawllah Bakhshi-Ul-Mamalik Nawab Sayyid Ali Khan Bahadur Asad Jang. *CR*. 83, pp. 273-284, [1274]

Nasiruddawallah was a courtier of the Timurid Court and played important parts in Indian History.

- Roy (S. K.)**—Mineralogy and Mining in Ancient India. *JBORS*. XXVIII, pp. 266-284. [1275]

- Saksena (S. K.)**—Indian and Western Idealism: A Contrast -I. *RPR*. XI. Pt. 4, pp. 46-54. [1276]

Argues that Hindu Idealism differentiates transcendental consciousness from phenomenal consciousness and regards both mind and matter—which are sharply distinguished by Western Idealism—as conscious and unconscious.

- Sarkar (Benoy Kumar)**—The Last Phases of Tagore's Social Philosophy. *CR*, 82, pp. 76-84. [1277]

The social philosophy of Rabindranath Tagore (1861-1941) is as old as his first creations in poetry and prose.

- Sarma (Sri Ram)**—The Indian States. *NR*. XV, pp. 513-521. [1278]

- Sastri (K. S. Ramaswami)**—The Evolution of Indian Mysticism VIII: Mediaeval Mysticism, West and South, and the outlook Today. *AP*. XIII, pp. 26-30. [1279]

— The Evolution of Indian Mysticism. 7½"×4½", pp. 129. International Book House, Bombay, 1942. [1280]

The above appeared in serial form in *AP*, XIII. See No. 1279 above.

- Sastri (R. Sharma)**—Kalpa or the World-Cycle. *JGJRI*. I, Pt. 1, pp. 7-20. [1281]

Concludes that a *Kalpa* in its origin meant an eclipsecycle of nearly 19 years and not a period of 1000 divine Yugas of 4,32,0000 years, as believed by the commentator Skandasvami and the authors of the astronomical *Siddhantas*.

Sastri (S. S. Suryanarayana)—Prayer. *JUM*. XIV, pp. 65-72. [1282]

The forms of supplication have varied in different ages and climes; later day analysts have fancied the discovery of commands in some, and entreaties in others; and they have accordingly distinguished the spheres of magic and religion, true religion manifesting itself only at the stage of entreaty and culmination in communion with the Supreme. It is the object of this paper to show that there is one common purpose running through the different forms and that it is as profitless to make hard and fast distinctions as it is improper to ignore difference of levels.

Sathianathair (R.)—A College Text-Book of Indian History Vol. III (A.D. 1700. to 1941. pp.x+592+xxvi. Rochouse, Madrass, 1942.) [1283]

Vol. I (Down to A.D. 1200), See *ABIHI*. III, No 1876.

Vol. II (A.D. 1200 to 1700), See *ABIHI*. IV, No. 1482.

“Evidently he doesn’t belong to that school of historians who maintain that the true history of a people is nothing but the lives of its great men. The author evidently doesn’t believe in a synthetic history of the whole of India. Like most of his predecessors in the field, he has treated every province of India as an independent country constantly at war with its neighbours. But an imaginative historian should also consider that political quarrels are not always born of malice. Oftener than not, they are due to the frustration of cherished ideals. In the case of India the ideal that always lured the people but was never realised was the political unity of the whole of this subcontinent. Every competent ruler of every small province aspired to rule the whole of India. No competent monarch was satisfied with a part only. But the whole was too big even for the most competent monarch of those days! This has been the eternal tragedy of Indian history, and this point should be made clear to all our students”.—Batakrishna Ghosh, *IC*. IX, p. 135.

Sen (Amiyakumar)—The Sociological Outlook in Literary Criticism. *CR*. 82, pp. 67-75; 138-144. [1284]

The sociological school of criticism is mainly concerned with the inter-relation between literature and its environment. It is the cultural background which conditions literary taste both of the artist and of the common people and thus influences literature.

Sen (Surendranath)—A Note on General Ventura's *Jahgir*.
CR. 84, pp. 249-256. [1285]

Of the four military adventurers who learnt their trade in Napolian's army and earned their bread in Ranjit Singh's service not the least fortunate was General Jean Baptiste Ventura, Conte de Mandy.

— Pracīna Bāṅgālā Patra Saṅkālā (A Collection of Old Bengali Letters). Records in Oriental Languages Vol. I. Bengali Letters. 9½"×6", pp. 501, 10 pl. Calcutta University, 1942. [1286]

— Two Sanskrit Memoranda of 1787. *JGJKI*. I, Pt. 1, pp. 32-47. [1287]

When Warren Hastings was being impeached in England for his alleged misdemeanours in India, many of his Indian admirers came forward with their testimonials about the good works of the ex-Governor-General. Two such testimonials issued from Benares were written in Sanskrit, one with 178 signatories belonging to the provinces of Gujarat and Maharashtra, and the other signed by 112 persons belonging mainly to Bengal. These memoranda show that Sanskrit served as a sort of *lingua franca* for the Indians even in the 18th century.

Seth (H. C.)—Khāravela and Gardabhila. *NUJ*. No. 8, pp. 4-11. [1288]

Assigns king Khāravela of the Hathigumpha inscription to the early part of the 1st century A. D., and identifies him with Gardabhila of the Jain and Purāṇic traditions. Vakadepasiri or Sri Vakradeva of the Mancapuri inscription, surmised generally as the son of Khāravela, is taken here as Vikramāditya Sakari, the traditional founder of the Malava era in 58-55 B. C. It is stated in Jain works that the Śakas once defeated Gardabhila, but were after sometime themselves driven out of Ujjain by Vikramāditya who afterwards removed the seat of his dynasty from Kalinga to Ujjain, and established an era in commemoration of his victory over the Śakas.

Shah (Chunilal)—Rupmati, (Gujarati text), pp. 336. Praja-bandhu Press, Ahmedabad, 1941. [1289]

The romantic love episode of Baz Bahadur of Mandu and Rupamati; the daughter of a Hindu Gosain Vaishnav.

Shah (T. L.)—Samrāt Priyadarśī, or the Emperor mistakenly supposed to be Āśoka, or the Jain Emperor Samprati. 9"×7", pp. 422, pl. and maps. Sashikant, Baroda. 1942. [1290]

The work seeks to shake the foundation of early Indian History. The author tries to prove that Priyadarśī, the author of numerous inscriptions carved on rock and pillars almost all over India was Samprati who was the grandson of Asoka, and not Asoka himself. The book is divided into four parts, Part I deals with chronology; Part II - Rock and Pillar Inscriptions, all attributed to Samprati. Part III - Other works of Samprati. [Part IV - Life of Samprati.

Sharadamma (Miss M.)—The Historical Importance of the Abbe Dubois: Alexander Read Correspondence, published in the Baramahal Records. In No. 1007, pp. 297-300. [1291]

Studies historically the Dubois-Read correspondence in 1797 and arrives at one or two conclusions which may throw fresh light on the religious policy of the English in India before 1800.

Sheldon (F. L.)—Parbhu Singh. *JBORS*. XXVIII, pp. 208-211. [1292]

Mentions the deeds of bravery of Parbhu Singh during the Boer War in South Africa.

Shelvankar (K. S.)—The Problem of India. 7"×4½", pp. 254. Published as a 'Penguin Special' by Penguin Books, New York, 1940. [1293]

Divided into four parts: (1) Introductory, (2) Mainly descriptive, (3) Analytical and constructive, and (4) The Struggle against Imperialism.

Sinha (Narendra Krishna)—The Writing of Indo-British History. *CR*. 84, pp. 235-239. [1294]

Sinha (Nirmal Chandra)—Some Features of Lord Auckland's Statesmanship. *CR*. 82, pp. 163-170. [1295]

Discusses two topics in which Auckland's Whig creed and Liberal outlook expressed themselves clearly. First, treats his relationship with the Christian missionaries and Christianity in India, and secondly, proves how he strove to win over the subject nation through social and political measures of both public and private nature.

Singh (Jangir)—Raja Todar Mal's Sons, *JUPHS.* XV, pt. 1, pp. 55-64. [1296]

Although the sources of knowledge about the sons of Raja Todar Mal, the minister of Akbar, are very limited, yet there is enough authentic material to satisfy the curiosity of those who like to know whether any of them rose to distinction.

Srinivasachari (C. S.)—The later Representatives of a Great Family of Courtiers of Pondicherry: Wiwan Savarinmuthu Mudaliar and Appaswami. In No. 1007, pp. 53-61, [1297]

In a paper submitted to the 17th Session of the Indian Historical Records Commission, the services of the first three generations of a noted Indian Christian family to the French at Pondicherry, in its formative period, 1674-1746, were detailed by the author. Now the association of some of the members of the succeeding generations of that family with the French is traced.

— The Case of Sir Thomas Rumbold (1781-83). *CR.* 85, pp. 208-217. [1298]

Rumbold began his career as a writer at Fort St. George. He was present at the operation round Trichinopoly and at the recapture of Calcutta by Clive in 1756. In the latter action he performed a feat of remarkable intrepidity and got promotion as Captain by Clive to whom he acted as *aide-de camp* at Plassey, wherein he was seriously wounded. He resumed his civil employ in the Madras Presidency, but was subsequently called from Madras by Clive to take his seat in the Council of Bengal, where he remained for a few years and where he also held the post of the chief of Patna.

Srinivasan (V.)—Madura and Tamil Literary Tradition. *QJMS.* XXXII. pp. 270-275. [1299]

Srivatsa,—India and World Order. *TMR.* LXXI, pp. 25-30. [1300]

Discusses the problem and concludes that wars though unjustifiable, are not wholly evil. They indirectly serve the cause of justice by strengthening the subject people for the assertion of their freedom.

Stoll (Dennis)—India's Early Influence on Mediterranean Music. *AP.* XIII, pp. 23-25. [1301]

Feels that if Indians could know more of European music and Europeans about Indian music, they would be brought together in closer cultural communion.

Taraporewala (I. J. S.)—Pahlavi Numeral Symbols. *BDCRI.* III, pt. 2, pp. 394-396. [1302]

Tin (U Saw Ohn)—The Hyderabad Court in the Exhibition Galleries of the Imperial Institute. *IAL.* XVI, pt. 1, pp. 21-24, 2 pl. [1303]

Tripathi (Rama Shankar)—History of Ancient India. pp. xxix+555, Nand Kishore, Benares, 1942. [1304]

"....Dr. Tripathi has tried his best to make the work up-to-date. It is however almost improbable in these days to keep abreast with the gradually increasing literature on the history and culture of India published every month in different parts of the world, especially in the periodicals. By way of illustration it may be pointed out that the recent discovery of some records of the Vakataka dynasty ruling from Bāsim (ancient Vatsagulma) has escaped the author's notice. It has been proved by recent researches that at the time of Pulakesin II the 'province of Vengi' (p. 446) was certainly under the Viṣṇukundins and not under the Pallava king of Kāñcī. The author deals with the history of Kalinga and Odra (e. g. the account of the Eastern Gangas) in a section entitled 'Medieval Hindu Dynasties of Northern India'. The account of Kalinga and Odra, however, ought to have been placed in the section on Dākṣiṇapāṭha".—*IHQ.* XVIII. p. 383.

Tritton (A. S.)—Non-Muslim Subjects of the Muslim State. *JRAS.* 1942, pp. 36-40. [1305]

The law books tell how the state should treat its subjects who were not of the Muslim faith, the *dhimmi*s: it does not follow that the laws were observed.

Upadhye (A. N.)—Some of the Latest Institutions and Journals and their work in the Field of Prakrit Studies Etc. *JA.* VIII, Pt. 1, pp. 1-7. [1306]

U. S. Hydrographic Office—Sailing directions for the Bay of Bengal, the coasts of India, Burma, and Thailand, from Calimere point to Salang Island, the Adaman Island, Nicobar Islands, and the Mergui Archipelago. 3rd Edn. Issued under the authority of Secretary of the Navy, U. S. Government Printing Office, Washington, 1941. [1307]

— Sailing directions for the west coast of India, from point Calimere to Cape Nonze, including the island of Ceylon and the Maldiva and Laccadive Islands. 3rd Edn. Issued under the authority of the Secretary of the Navy. U. S. Government Printing Office, Washington, 1942. [1308]

Vaidya (Sunderrao Bhaskar)—Devanagiri Typography in India and Bombay. In No. 566, pp. 57-64. [1309]

A short study of the introduction of Devanagiri type in Bombay.

Vaidyanathan (K. S.)—The Members of the Ancient South Indian Army (*senai*): Their Assembly and its Functions. *QJMS.* XXXII, pp. 293-303; 399-407. [1310]

Varadachari (K. C.) —[Three Lectures: Kannada Research Lecture Series No. 2], by Subrahmanya K. V. Aiyar, (Dharwar, 1941). See *ABIII.* IV, No. 290. [1311]

“What we notice as the chief merit of these lectures is that the lecturer has been more than successful in following the instructions he had given in the first lecture. He has taken into consideration even the so-called spurious documents, and has tried to show that these ‘spurious’ documents are capable of throwing sufficient light on certain aspects. ‘Even supposing the records are really spurious or forged, one has to see *in what respect* they are unworthy of credence’ (*italics mine*). It is a favourite device of a class of thinkers to dub anything that does not fit in with their pet theory or is unintelligible to them, as interpolated, forged or spurious. It is against this that Mr. A. Subramanya Aiyar warns the researcher”.—*JSVOI.* III, p. 292.

Wadia (D. N.)—The Making of India. *IGJ*. XVII, Pt. 2, pp. 89-99. [1312]

Presidential address delivered at the 29th Indian Science Congress, Baroda, 1942.

Wadia (Sophia)—The Language of Symbols. *QJMS*. XXXIII, pp. 1-14. [1313]

Year Book—The Indian Year book, 1941-42, and Who's Who. Vol. XXVIII, $7\frac{1}{4}'' \times 4\frac{3}{4}''$, pp. 1433. 28th Edn. Bennett Coleman, Bombay, 1941. [1314]

Statistical and historical annual of the Indian Empire, with an explanation of the principal topics of the day.

Yeh (George K. C.)—India and China. *AR*. 38, pp. 337-351. [1315]

The introduction of Buddhism into China and its subsequent influence on Chinese culture. Gives a picture of the relative parts played by Buddhism, Taoism and Confucianism.

Yunus (Mohammad)—Frontier Speaks. Foreword by Pundit Jawahrlal Nehru. Preface by Abdul Ghaffar Khan. pp. 248. Minerva Book Shop, Lahore, 1942. [1316]

The book besides giving the history and evolution of a great race of India gives a vivid picture of the sufferings and sacrifices of the Pathans and their problems: social, political and economic.

Zamin Ali (S. M.)—Urdu Marsiya (From Earliest Time up to 1840 A.D.) *JGJRI*. I, Pt. 1, pp. 71-94. [1317]

Marsiyas are involuntary ejaculations or sighs, the outbursts of excessive joy or intense pain. The author discusses the subject and gives examples of Urdu marsiyas.

SECTION II

FURTHER INDIA AND INDONESIA

Burma and Ceylon

Banerjee (Anil Chandra)—The French Menace in Burma.
In No. 1007, pp. 92-98. [1318]

Bhattacharyya (K. K.)—Overland from Burma. *CGR.* IV,
pp. 70-71. [1319]

Describes briefly the routes taken by the Indian evacuees
from Rangoon.

Brodbeck (Emma)—Chicago Missionary on the Burma Road:
Letters of Emma Bradbeck, Ipin, Szechwan, West China,
edited and published by Louise Hayes. Chicago, 1941. [1320]

Chiahg (Yee)—The Men of the Burma Road. Transatlantic
Arts, New York, 1942. [1321]

Christian (Le Roy John)—Modern Burma: A Survey of
Political and Economic Development. Issued under the
auspices of the Institute of Pacific Relations; 9"×6",
pp. x+382, University of California Press, Berkeley and
Los Angeles, 1942. [1322]

A survey of political and economic development in modern
Burma. Mr. Christian who was in Burma for eight years, has here
given a very comprehensive account of that country in recent
times.

Craw (Sir Henry)—Burma. *AR.* 38, pp. 259-271. [1323]

Deals with: The Army in Burma; The composition of the
army; The terrible war; Fall of Rangoon; Road communications,
and Thakin Fifth Columnists.

— The Burma Road. *GJ.* pp. 238-246, 1 pl, sketch-
map. [1324]

Crowther (S. J. K.)—The University of Ceylon. *NR.* XVI, pp. 398-405. [1325]

A brief narrative of the creation of the University. The first academic year of the University of Ceylon began on July 1st, 1912, with 628 students on the rolls.

Davis (Hassaldt)—Land of the Eye. A Narrative of the labours, adventures, alarms and excursions of the Denis-Roosevelt Asiatic Expedition to Burma, China, India and the lost kingdom of Nepal. H. Holt, New York, 1940. [1326]

De Silva (Colvin R.)—Ceylon Under the British Occupation, 1795-1833: Its Political Administrative and Economic Development. 2 vols. (Vol I, second Edn. Vol II, first Edn.) pp. vii+291 and v+321-616. Colombo Apothecaries'. Colombo, 1942. [1327]

"The narrative of this work covers the first four decades of British rule in Ceylon and is based upon record material available both in Colombo and in London. It was written—more than 10 years ago and constituted the thesis for which the author was awarded the Ph. D. Degree of the University of London and which was undertaken under the guidance of N. P. Newton...The history of the Portuguese and Dutch occupation of Ceylon is treated in a summary form as an introduction, and the lesson is put forward that the Dutch power collapsed, on account of its intrinsic weakness and hastening decay, at the very first touch of the advancing English. The British occupation of the Maritime Provinces in 1795 is detailed at considerable length; it exposes the semblance of defence which the Dutch Governor, Van Angelbeek, contrived to put up against the threatened English attack of 1795...It is not too much to say that the foundation of the present day political and economic structure of Ceylon were laid during the period 1796-1833 and the reforms of the latter year completed and rounded off these foundations and they thus began a new era in the history of the Island, and this is the main justification and view of this important and informing work".—*JIH.XXII*, pp. 161-194.

De Silva (D. A.)—A Chapter in the History of Lanka: Introduction of Buddhism and the Building of Buddhist Monuments. *M-B.* 50, pp. 88-94. [1328]

Friberg (Hans Daniel)—West China and the Burma Road.
Augsburg Publishing House, Minneapolis, Minn., 1941. [1329]

Kyin (U.)—The Burma Court in the Exhibition Galleries of
the Imperial Institute. *IAL*. XVI, Pt. 1, pp. 25-27. [1330]

McLeish (Alexander)—Burma: Christian Progress to the In-
vasion. World Dominion Press, New York, 1942. [1331]

Nanawimala (Kirielle)—The Ancient Documents of Sabara-
gamuwa. pp. xx+208, (Sinhalese text). Colombo, 1942. [1332]

"....The documents included in this collection belong mainly to the Kandy period. Some of them are of rare type, though not in themselves historically or linguistically very important. Reference has been made to one or two records to which great importance must be attached. Vellakkattu Mudiyanse's old Diary, for instance, from which several historical dates are quoted (p. 7), is one of uncommon interest. It is to be hoped that the author will some day publish the text of this valuable historical Manuscript. He speaks also of a samasa inscribed on a piece of sandal-wood (p.154). According to his information, the *nilakarayas* of the temple to which it had been granted had not long ago bartered it for five krunis of paddy! If this information is correct there seems to be no reason why further effort should not be made to recover this rare type of document".—*Julius de Lanerolle UCR. I, Pt. 1, pp. 107-108.*

Narayan (J. S.)—Tricomalee. *NR*. XVI, pp. 155-160. [1332]

Noronha (Castilho de) and Pissurlencar (P.)—Padre
Jácome Gonçalves. *BEAG*. I, pp. 25-31. [1333]

A study of Fr. Gonçalves' missionary labours in Ceylon. Copies of letters from Goa archives in connection with Fr. Gonçalves are given. Fr. Gonçalves died on 17th July, 1742.

Shency (Bellikpth Raghunath)—Ceylon Currency and Bank-
ing. Foreword by Sir Cecil H. Lisch. Longmans; Green,
New York, 1941. [1334]

Sinha (N. K.)—Ranjit Sing's Relations with Some Indian
Powers and with Burma. In No 1007, pp. 82-84. [1335]

Smith (Nicol)—Burma Road, with Illustrations from Photographs by the author. Garden City Publishing, New York, 1942. [1336]

Spate (O. H. K.) Trueblood (L. W.)—Rangoon: A Study in Urban Geography. *GR.* XXXII, pp. 56-73. 9 sketch maps. [1337]

Deals with the ancient city, the modern city, Demography, etc.

U Tha Zan U,—Burma: The Land of Pagodas. *M-B.* 50, pp. 115-121. [1338]

Warnasuriya (W. M. A.)—Inscriptional Evidence bearing on the Nature of Religious Endowment in Ancient Ceylon. *UCR.* I, pt. 1, pp. 69-74; Pt. 2, pp. 74-82. [1339]

Shows that the policy in religious endowment first by kings, and then by the rest of the country, was to endow the Sangha with 'source of revenue' from which the monastic establishment could maintain themselves, as far as it was possible, unhindered by State interference. The endowment of useful and meritorious public service by ancient Sinhalese kings was by this method of alienating sources of revenue, and hence so far as the State was concerned it was no new departure from existing public policy. But so far as the Sangha was concerned this acquisition of property was certainly not in conformity with its early life of self-denial and so it carried with it consequences of a far-reaching nature.

Wijayaratne (D. J.)—Some Observations. On the Inter Vocalic Sonant Sinhalese Inscriptions. *UCR.* I, pt. 1, pp. 102-107. [1340]

The representation of the original vocalic sonant by the corresponding non-aspirate surd is a strange but very interesting phenomenon occasionally occurring in the orthography of the Brahmi inscriptions of Ceylon. Does this phenomenon represent a few instances of phonetical hardening of the intervocalic soft consonant with no historical value in the phonological development of the Sinhalese? If they are actual instances of hardening, what were the causes which led to such a change which to all appearances seems contrary to the normal course of development? If it is purely a graphical convention, what were the circumstances in which such a convention arose and persisted for about eight centuries? In any case why has the same orthographical treatment not been applied to all such soft intervocalic consonants, as are found in similar

circumstances in the very same records? What are the causes that led to the final disappearance of this phenomenon in the later epigraphical records? All the data on this problem available from published records of Sinhalese inscriptions are presented in a tabulated form.

Thailand

- Coray (Francis)**—The Thai: Our Neighbours. Palmer, Kuala Lumpur, 1941. [1341]
- Gordon (Wilhelm Friedrich)**—Thailand, Danene Siam. Goldman, Leipzig, 1942. [1342]
- Hutchinson (E. W.)**—Adventures in Siam in the Seventeenth Century. pp. xxvii+283, maps and illus. Royal Asiatic Society London, 1940. [1343]
- History of Siam, particularly of the activities therein of Dutch, English, and French adventurers in the seventeenth century.
- Jaiyanama (Nai Direck)**—Thailand: The Frontier of a State. Department of Publicity, Bangkok, 1941. [1344]
- Concerns the Siam-Indo-China boundary dispute.
- London (Kenneth Perry)**—The Chinese in Thailand. Oxford University Press, London, 1941. [1345]
- An examination of the social and economic conditions and the legal status of the Chinese in Siam. A report in the research series of the Institute of Pacific Relations.
- Le May (Reginald)**—Siam and Penang in the Eighteenth Century. *JRAS.* 1942, Pt. 1, pp. 48-49. [1346]
- Points out some letters of Captain Francis Light, entirely devoted to matters of trade..
- Siam**—Comment des Territoires de la Thaïlande ont été Enlevés par la France. Dept. of Publicity, Bangkok, 1941. [1347]
- Commercial Directory for Thailand, B. E. 2484. 5th Edn. Dept. of Commercial, Ministry of Economic Affairs, Bangkok, 1941. [1348]

Sivaram (M.)—Mekong Clash and Far East Crisis: A Survey of the Thailand-Indo-China Conflict. Bangkok, 1941. [1349]

Stamp (Dudley)—Siam Before the War. *GJ.* 99, pp. 208-224, 6 pl, Sketch map. [1350]

Vadakarn (Luang Vidity)—Thailand's Case. Thai Commercial Press, Bangkok, 1941. [1351]

Siam's foreign relations with France, with special reference to Indo-Chinese-Siam border dispute.

Indo-China and Annam

Brodrick (Alan Houghton)—Little China: The Annamese Lands. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, pp. xii+332., illus., sketch map. Oxford University Press, Oxford, 1942. [1352]

The Annamese lands are the plain of Tongking in the north and the coastal strip reaching down to Cochin China in the south; the lands which received and retain a Chinese culture. The author shows how this culture follows the flat lands where rice can be cultivated and fails to penetrate the forest-clad mountains of the jungles of the south. A section is devoted to the Imperial Sacrifice to Heaven and Earth still maintained by the Court of Annam at Hue, the capital. These rites, a strict reproduction of the Imperial Sacrifice of old China, are of immense antiquity, and since the fall of the Manchu empire they have been discontinued in China and are now only performed by the Annamese court. The author also has some interesting observations to make on the psychology and temperament of the Annamites.

Clune (Franks)—Isles of Spice, Dutton, New York, 1942. [1353]

An informative account of a trip made by the author from Australia to Indo-China by way of the Dutch East Indies, including some of the lesser-known islands such as Timor, Celebes and Borneo.

Gordine (Dora: Hon. Mrs. Richard Hare)—A Lecture on the Sculpture of Indochina, Siam and Java. *JRAS.* 1942, pp. 132-138, 5 pl. [1354]

"The Indianisation of East Asia was a more far-reaching event in the history of culture than the Hellenization of Asia

Minor. In the early centuries of the Christian era Indian culture swept like a great fertilizing stream, forming the unity of inspiration out of which arose the great sculpture of Java, Indo-China, and Siam.... The finest sculpture of every region and period that was inspired from India possesses the same basic qualities. All the works are strongly conceived sensitively modelled, and combine an architectural sense of proportion with a weight and dignity. Their serenity is not cold indifference but the expression of an intense inward life. Without such depth of feeling sculptures, however skilful, is dead. One feels that this art rose to greatness because it was not a closed preserve for a few connoisseurs but rooted in the wants of the people, a part of the daily life of every temple-goer and every person, high and low, who found in it inspiration, joy, relaxation, and peace".

Le May (Reginald)—[*L'Art Khmér Classique*], by Henry Parmentier. (Paris, 1939), See *ABIII*. III, No. 1940.
[1355]

"For the purpose of his present study, Mr. Parmentier has, in default of any known political or geographical division of the country, cut it into four quadrants, taking the city of Angkor itself for a separate volume. The work under review deals with the north-eastern, which is one of the richest in remains of the classic period". *JRAS*, 1941, pp. 184-187.

Roth (Andrew)—French Indo-China in Transition. Part II. IPR Inquiry Series. International Secretariat of Pacific Relations, New York, 1941.
[1356]

Sastri (S. Srikantha)—Śrī Saṃkara in Cambodia? *IHQ*. XVIII, pp. 175-179.
[1357]

After discussing epigraphic records concludes: "However flattering to our pride in Śrī Saṃkara it may be, to be told that his influence extended almost in his own lifetime to the lands beyond the seas, the chronological and doctrinal anachronism cannot be overcome and the identification of Bhagvat Saṃkara, the guru of Śiva Soma, with Ādi Saṃkara should be rejected".

Malaya

Bartholomeusz (A. E.)—Singapore *NR*. XV, pp. 386-393.
[1358]

- Cator (G. E.)**—Malaya: A Retrospect. *AR.* 38, pp. 375-379. [1359]

A broad review of the Malayan campaign.

- Chadwick (Mrs. N. K.)**—Poetry and Prophecy 8"×5", pp. xvi+110. Cambridge University Press, London, 1942. [1360]

"I once wrote a book to show that what was termed Malay magic by Sir James Frazer and others was flotsam from Mongolian, Indian, Persian and Arabic sources. To-day I would adduce as corroborative evidence of borrowing the fact that since the fifteenth century nearly the whole of Malay folk-lore and literature and medicine can be traced to great foreign sources (*JRAS.*, Malayan Branch, XVIII, 1940), and why imagine that man's borrowings have not been continuous from time immemorial? Mrs. Chadwick's inevitable corollary is 'to abandon the assumption that the culture of the most backward communities of the present day bears any relationship to that of truly primitive or early man'... *R. O. Winstedt, JRAS, 1942, pp. 75-76.*

- Clark (Elizabeth Allerton)**—These are Brother Malays. *Asia*, XLII, pp. 21-24. [1361]

Ninety million Malays look to the Filipino for political inspiration and leadership. The seventy million Malays in the Netherlands East Indies do not have the same loyalty towards their Dutch rulers as the Filipinos have for the United States.

- Dobby (E. H. G.)**—Settlement Patterns in Malaya. *GR.* XXXII, pp. 211-232, 26 sketch maps, 12 illus. [1362]

The Malayan environment, communities, settlement of indigenous people, settlement of immigrants, Primitive settlement forms, settlements associated with rice cultivation, settlement on Levees, settlements and rubber, mining settlement, East-Coast settlements, West-Coast settlements, and Malayan towns.

- Mee (Wong Fook)**—Buddhism in Malaya. *M-B.* 50, pp. 50-52. [1363]

- Mills (Lennox A.)**—British Rule in Asia. A study of Contemporary Government and Economic Development in British Malaya and Hong Kong. Institute of Pacific Relations International Research Series. 9"×5½", pp. viii+581, 3 maps. Oxford University Press, London, 1942. [1364]

"Never before perhaps have so many official reports and blue-books been condensed between two covers. The author is infinitely painstaking, meticulously accurate, almost invariably sound. His book will be a standard work of reference, but few will have patience to struggle through its jungle of figures and facts. Even those who have known Malaya and Hong Kong well will hardly be able to see the wood for the trees. And the book lacks the background and perspective of Mr. Furnivall's really great work on *Netherland India*. The maps are amateurish". — *R. O. Winstedt, JRAS, 1942, pp. 139-140.*

Morrison (Ian)—*Malayan Postscript*. 8"×5½". pp. 196. Faber and Faber, London, 1942. [1365]

".....this book by a young war correspondent with barely a tourist's knowledge of Malaya, and no particular eye for terrain, a book so vivid one would like to see it printed, shorn of its inconsistencies and errors". — *R. O. Winstedt JRAS, 1943, p. 125.*

Swettenham (Sir Frank)—*Footprints in Malaya*. 8½"×7½", pp. 176, 35 pl. Hutchinson, London, 1942. [1366]

".....to those few who have studied the sources for that history during the last seventy years, the book will illustrate the truth of the view that the history of a period cannot be written in perspective by those that make it. No one will turn to those pages, for example, for a full unbiased account of the circumstances of the Pangkor treaty that led to our first protection of a Malay State, — though even from the Malay standpoint the end came to justify the means. At the time the deference paid to Abdullah and the neglect of the just claims of Sultan Ismail and of the Mantri of Larut appear to have been partly due to ignorance — though that ignorance was convenient. Sir Frank, as a very junior officer, naturally accepted the views and policy of his seniors without having the means then to scrutinize them, nor has he troubled since to study the abundant evidence available in official reports and other documents and publications ... His remarks at the end of chapter 15 that the Malay rulers of the Federated States are not familiar with English (when one of them is a barrister and all of them now speak our language) illustrates the strange omission in an alert brain to have accumulated accurate information about Malaya after its own day". — *R. O. Winstedt, JRAS, 1942, p. 140.*

Tweedie (M. W. F.)—*Prehistory of Malaya*. *JRAS.* 1942, pp. 1-13, 3 pl. [1367]

Describes the excavation carried by the Raffles Museum, Singapore, and the discoveries of crude and primitive type stone implements...The order in which the bearers of the successive cultures entered the country is fairly clear, and they are described in this order.

Indonesia

Bagchi (P. C.)—[India and the Pacific World], by Kalidas Nag, (Calcutta, 1941), See *ABIHI*. IV, No. 1554. [1368]

"Dr. Nag is without doubt one of the most widely travelled Professors and has seen things with his own eyes in both the hemispheres. He is thus in a far better position than many of us to compare things which are of interest to the present day India... He has dealt with almost all the important countries in and around the Pacific viz., Polynesia, the Maori land, the Philippines, Malayasia and Indonesia, the Thailand, Indo-China, Java and Sumatra, China and Japan. He has surveyed the civilisation of all these countries, in all its important aspects; Pre-history, Anthropology and modern history. He has given in each of these branches a complete account of the important works done, the materials available for further studies and has appraised in a popular style the part played by the peoples of all these countries from the pre-historic ages up to the most recent times". *IHQ*. XVIII, p. 183.

Bake (A. A.)—The Javanese Shadow Play. *TMR*. LXXII, pp. 317-320, 5 illus. [1369]

Broek (Jan Otto Marius)—The Economic Development of the Netherlands Indies. Institute of Pacific Relations, New York, 1942. [1370]

Though this work covers some of the same ground as does Prof. Boeke's *The Structure of the Netherlands Indies Economy* (New York, 1942), its stress is rather on the international aspects of the East Indian economics and trade.

Boeke (Julius Herman)—The Structure of the Netherlands Indies Economy. Institute of Pacific Relations, New York, 1949. [1371]

A comprehensive study stressing internal economic and social questions.

Emerson (Rupert)—The Netherlands Indies and the United States. World Peace Foundation, Boston, 1942. [1372]

The opening chapter gives a lucid and concise analysis of the past and present of Indonesia.

Ghoshal (U. N.)—Progress of Greater Indian Research. In No. 1183, pp. 253-320. [1373]

— Progress of Great Indian Research During the Last Twenty-Five Years (1917-42), *JGIS*. IX, Pt. 2, pp. 59-142. [1374]

Hart (G. H. C.)—Recent Development in the Netherlands-Indies. *GJ*. 99, Pt. 2, pp. 81-102. [1375]

Muhlenfeld (A.)—Native Co-operation in Netherlands East Indies Government. *AR*. 38, pp. 379-384. [1376]

Vandenbosch (Amry)—The Dutch East Indies: Its Government, Problems, and Politics. 3rd Edn. 8 $\frac{1}{2}$ " \times 5 $\frac{1}{2}$ ", pp. xiv+458, 1 map. University of California Press, Berkeley and Los Angeles, 1942. [1377]

Contains some interesting comparisons with other colonial dependencies, explaining the particular characters of Indonesian Nationalism

1st Edn. published in 1933; second edn. in 1941.

Van Der Laan (J. J.)—Art in the Life of the Inhabitants of the Netherlands Indies. *IAL*. XVI, Pt. 1, pp. 7-18. [1378]

Verdam (R. J.)—Causerie on the Dutch Colonial Empire. *AR*. 38, pp. 82-89. [1379]

Verhoeven (F. R. J.)—Landsarcief van Nederlandsch Indie 1892-1942. 9 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$ ", pp. 16, 1 pl. Batavia, 1942. [1380]

SECTION III

ADJOINING COUNTRIES

Afghanistan

Foucher (A.) avec la collaboration de Bazin-Faucher (Mme. E.)—*La Vieille Route de l'Inde de Bactres a Taxila (Memoires de la Delegation Archeologique Francaise en Afghanistan)*, Vol. I. 15 $\frac{1}{4}$ " \times 11 $\frac{1}{4}$ ", pp. 173, 32 pl. Les Editions D'Art et D'Histoire. Paris, 1942. [1381]

Gupta (Hari Ram)—*Afghanistan at Shah Zaman's Accession, 1793*. In No. 1007, pp. 129-137. [1382]

Central Asia and Turkestan

Allen (W. E. D.)—*The Caucasian Borderland. GJ.* 99, pp. 224-237. [1383]

Cable (Mildred)—*A New Era in the Gobi. GJ.* 100, pp. 193-205. [1384]

Cable (Mildred) with French (Francesca)—*The Gobi Desert 9" \times 6"*, pp. 304, illus, maps. Hodder and Stoughton, London, 1942. [1385]

The authors make no pretence of elaborate scientific equipment or training. Their discussion, however, of such phenomena as the musical sands, progressive desiccation, and desert encroachment on ancient settlements, are marked by shrewd commonsense and illuminated by careful observation. The physical basis of life in this austere environment is most realistically portrayed and it would be hard to improve on the excellent chapter called 'What the desert can supply', which surveys its botanical resources in relation to man's needs. In the Gobi as an archaeological treasure-house, concealing in remote caves and shrines exquisite specimens of Islamic and Buddhist (including Graeco-Indian) art, they show

deep interest and appreciation. For interpretation in these matters they rely mainly on Sir Aurel Stein, but they definitely add to the data on which future archaeologists can draw.

Datta (Bhupedranath)--The Ethnology of Central Asia. *MII*. XXII, pp. 243-253. [1386]

Hedin (Sven Anders)--The Wonderful Lake. Translated from Swedish by F. H. Lyon: With 32 illustrations, 76 sketches and 110 maps. Dutton, New York, 1940. [1387]

Lamb (Harold)--The March of the Barbarians. 9"×6", pp. 348. Sketch maps. Robert Hale, London, 1941. [1388]

The author is said to have travelled through much of the Mongol territory, worked hard at languages, and cultivated acquaintances with many authorities on kindred subjects. The book is an account of the Mongols. The Mongols who have been nomads for four and a half centuries are no more barbarians than the Europeans. Nomadism and the settled life are both modes of civilisation.

Morant (G. M.)--The Earliest Known Inhabitant of Central Asia. *Man*, XLII, pp. 71-72. [1389]

Points out the discovery by the Anthropological Institute of Moscow State University, the indisputable evidence of palaeolithic man in Central Asia. Draws attention to the *Proceedings of the Uzbek Republic Branch of the Academy of Science of the U. S. S. R.* Series I. *History and Archaeology*, Part I (Tashkent, 1940) in which the discovery is mentioned.

Sigg (Horace Abram)--Sargon's Eighth Military Campaign *JAOS*. 62, pp. 103-138. [1390]

One of the most interesting and important texts published is that on a tablet from Ashur and now deposited in the Louvre. It is a letter recounting the events of Sargon's eighth military campaign. As first published by M. Thureau-Dangin, *Une Relation de la Huitième Campagne de Sargon* (Paris, 1912), it was incomplete. Some of missing portion was found by the German excavators at Ashur and published by Schroeder. This letter is dated in the eponymy of Ishtarduri, the governor of Arrapha in 714 B. C. At the close of the campaign the great scribe of Sargon, Nabu-Shallimshumu, sent this letter to the god Ashur and also, for 'home consumption in Assyria'. It contains a detailed description of the campaign. The author here gives

general considerations which have led him to reject certain prevailing notions about this letter, and bases on an analysis of the text certain suggestions, particularly geographical, for a better understanding of it.

Schaefer (Herwin)--Hellenistic Textiles in Northern Mongolia. *AJA.* 47, pp. 266-277, 17 figs. [1391]

Stein (Sir Aurel)--From Swat to the Gorges of the Indus. *GJ.* 100, pp. 49, 56, 8 illus. [1392]

--- Note on Alexander's Crossing of the Tigris and the Battle of Arbela. *GJ.* 100, pp. 155-164. [1393]

Iran

Agrawal (V. S.)--Inscriptions from Susa of the Iranian Empire, (Hindi text). *NP.* 46, pp. 97-112. [1394]

Arberry (Arthur J.)--British Contributions to Persian Studies. Published for the British Council by Longmans, Green. London, 1942. [1395]

"....Britain's Persian scholars from Anthony Shirley to Edward Fitzgerald and E. G. Browne, have all something uncommon and even picturesque about them. In tracing their work up to the present day, Dr. Arberry's scholarly and illuminating digest performs a most useful function. It is to be hoped that the book will induce British readers to take a greater interest in the important subject of our cultural relations with Oriental peoples". — *AR.* 38. p. 427.

--- [Pre-Mughal Persian in Hindustan], by Muhammad Abdul Ghani, (Allahabad, 1941), See *ABIHI.* IV, No. 1574. [1396]

"....large volume covering the period from the emergence of modern Persian as a literary language down to the end of the Slave dynasty. Such an undertaking is bound to involve a good deal of overlapping with already published material, but the author seems to have gone out of his way to discuss subjects, interesting enough of course, which have no real bearing on his special theme". — *JRAS.* 1942, p. 142,

Arsanjani--Nameh-hai Irani. Letters Persian by Montesquieu. Translated into Persian by Arsanjani. 8"×4½", pp. 115 Teheran, 1942. [1397]

- Bulsara (Sorab J.)**—The Religion of Zarathustra Among the Non-Iranian Nations. *JKRCOI*. XXXV, pp. 71-129. [1398]

Deals with religious propaganda by Iranians of Pre-Zarathustrian epoch. The spread of Zarathustra's faith throughout the world; Zarathustra's preaching to the Turanians; the faith spreads among the Iranians and other nations; Zarathustrianism in Babylonia; Continuity of the religion among the ancient nations; spread of the faith among prehistoric Ionians and Indians; Zarathustrianism in India in historic times; Spread of Zarathustrianian philosophy and faith in ancient Europe; The vast domain of a Zarathustrian cult in Asia, Europe and Africa; Zarythustrianism in China, and the faith of the Hungarian and allied peoples through considerable ages was the religion of Zarathustra.

- Burgess (Charles Henry)**—Letters from Persia Written by Charles and Edward Burgess, 1828-1855. Edited by Benjamin Schwarth. The New York Public' Library, New York, 1942. [1399]

- Coyajee (Jehangir C.)**—The House of Sāsān: The Last Phase. *JKRCOI*. XXXV, pp. 43-51. [1400]

Points out the various facts that contributed to the downfall of the Sasanians.

- Duchèsne-Guillemin (J.)**—Indo-Iranica. *BSOS*. X, Pt. 4, pp. 925-931, (French text). [1401]

- Hamzavi (A. H. K.)**—Recent Cultural Activities in Iran. *AR*. XXXVIII, pp. 420-424. [1402]

A cursory glance at the evolutionary stages through which Iranian culture has moved during the ages.

- Harrison (J. V.)**—Some Routes in Southern Iran. *GJ*. 99, Pt. 3, pp. 113-129., 7 pl., sketch map. [1403]

- Henning (W. B.)**—Mani's Last Journey. *BSOS*. X, Pt. 4. pp. 941-953. [1404]

The most detailed account of Mani's last days is contained in the Coptic 'Narrative of the Crucifixion'. The narrative had been quoted by the Christian Jibra'il in his anti-Manichean book which was available to al-Beruni.

Herzfeld (Ernst E.)—Iran in the Ancient East. Archaeological Studies presented in the Lowell Lectures at Boston. 10"×6½", pp. 374, 131 pl. (8 in colours), 421 figs. Oxford University Press London, 1942. [1405]

Embodies the findings of many years of direct observation and study of the remains of successive phase of Iranian civilisation from prehistoric times to the Sasanian era. The author presented the main substance of this work in his Lowell Lectures in Boston during the autumn of 1936, but publication of the result of more recent excavations has necessitated certain expansions, especially in the prehistoric section.

The edition is limited to 300 copies

Holscher (U.)—The Mortuary Temple of Ramses III, (Oriental Institute Publications, Vol. liv) pp. 102. University of Chicago Press, London, 1942. [1406]

Kasravi (Syed Ahmad)—Tarikh Mashrutah Iran. History of the Persian Constitution (Persian text). 2nd Edn. 8"×5½", pp. 400. Teheran, 1941. [1407]

Lambton (Ann K. S.)—Modern Persia and the Future. *AR.* XXXVIII, pp. 431-436. [1408]

McCown (D. E.)—The Comparative Stratigraphy of Early Iran (Studies in Ancient Oriental Civilisation, No. 23) pp. xvi+65, 18 figs., 1 map. University of Chicago Press, Chicago, 1942. [1409]

Minorsky (V.)—Some Early Documents in Persian (I). *JRAS*, 1942, pp. 181-194. [1410]

Minovi (M.)—A Note on Persian Grammar. *JRAS*, 1942, pp. 41-37. [1411]

Points out how wrong it is to use plural verbs for plural or several subjects in Persian, if the subjects be inanimate or abstract nouns.

Nizamuddin (Mnhammad)—Durar-i-Farsi, Part I. Revised Edn. (Persian text). 7½"×4½", pp 116. Azam Steam Press, Hyderabad Deccan, 1942. [1412]

Selections from classical and modern poets and prose-writers of Iran suitable as a text-book for the matriculation examination with short biographical sketches of the poets etc.

- Riza-zadah**,—*Farhang i Shah-namah*. A Dictionary of Firdausi's *Shah-namah*. With introduction on Firdausi and his works, etc. (Persian text). 8"×5½", pp. 52+279, 1 Pl. Teheran, 1942. [1413]

- Sarkar (Jagadish Narayan)**—*Mir Jumla: Iran Correspondence*. *JBORS*. XXVIII, pp. 190-197. [1414]

This paper consists of three letters; two written by Mir Jumla to Khalifa i Sultan, the Wazir of Persia, under Shah Abbas II, are taken from Tabrezi's *Golkonda Letters*, while the third, the reply of Shah Abbas II to Mir Jumla's offer to joining Persian royal service, is from *Ruqa'at Shah Abbas Suni* by Muhammad Tahir Wahid. A comparative study of all these letters clarify many points regarding Mir Jumla's diplomacy and actions and Mughal-Deccan and Mughal-Persian relations in 17th century.

- Schreoder (Eric)**—*Persian Miniatures in the Fogg Museum of Art*. (Harvard-Radcliff Fine Arts Series), pp. xiii+166, 34 illus. Harvard University Press, Cambridge, Mass, 1942. [1415]

- Shajarah (Hussain)**—*Omar Khayyam, Tahqiq dar Rubayyat wa zindegani Khayyam*. An Introduction to Khayyam's Rubayyat and Life. (Persian text) 8"×5½", pp. 380. Teheran, 1942. [1416]

- Shuhab (Taheri)**—*Dudman Alavi. History of the Akavi Dynasty of Mazandaran*. Translated from the English into Persian by Taheri Shuhab. 8"×5½", pp. 106. Teheran, 1942. [1417]

The translation is from *Topography of and Travels in Mazandaran and Astarabad*, by H. L. Rubino (Gibb Memorial New Series No. 7).

- Siddiqi (A. H.)**—*The Caliphate and Kingship in Mediaeval Persia*. 8½×6", pp. xi+189. Ashraf, Lahore, 1942. [1418]

"The Caliphate was for long the pivot in the history of the political theory of Islam; though the Caliph ceased, by the end

of the ninth century A. D., to be administrative head of expanding Islam and only continued to serve as the symbol of the unity and brotherhood of Islam. Dr. Hasan Siddiqi surveys the relations between the Caliphs and the independent dynasties of Persia down to 1258 A. D., and supplements his survey with a discussion of contemporary political theory. The Shi's movement and the ascendancy of the Turks were the two main features of the third century of Islam; and the theory of the Caliphate, as exposed by Marwardi, representing the juridical view of the pre-Buwayhid period of jurists is recommended for acceptance and urged for analytical study. The Tahirids were staunch supporters of the Abbassid Caliphate, but the Saffarids first occupied an anomalous position and then set the way for curtailing the temporal power of the Caliphs. The Samanids were always champions of orthodoxy and were duly rewarded for their loyalty. When the Buwayhids captured Baghdad, the Caliphs were deprived of a number of their prerogatives, though allowed to retain their *de jure* sovereignty. Th Buwayhid Amirs even proceeded to do away with the formal ceremony of election of the Caliph and to depose him at will".—*JIH.* XXII, p. 61.

"The author has traced the various stages in the development of Sultanate of Persia. He has discussed the theories of Caliphate and Sultanate thoroughly; and has proved that the estblishment of Sultanate was a necessary consequence of the farcial institution of the Caliphate as it existed in direct opposition to the fundamental principles of Islam". —*LOL.* LIII, p. 90.

Sykes (P. M.)—[South-West Persia: A Political Officer's Diary,] by Sir Arnold Wilson, (London, 1941), See *ABIHI.* IV, No. 1610. [1419]

"The late Sir Arnold Wilson started his military career in the 32nd Sikhs. He was ambitious and after passing his Higher Standard in Perisan, decided to travel in Iran, as it is now called. Landing at Bandar Abbas he followed the little known route to Shiraz via Lar, mapping and writing reports. Thence he travelled across Iran to the Caucasus and so to England". *JRAS.* 1942, pp. 59-60.

Tavadia (J. C.)—Some Indo-Iranian Researchers. *JKRCOI* XXXV, pp. 4-40. [1420]

Unvala (J. M.)—A Survey of Iranian Studies In No. 1183, pp. 69-99 [1421]

Visal (Gulshan)—Selections from the Works of Visal Shirazi and his sons. (Persian text), 8"×5½", pp. 780, Teheran, 1942. [1422]

Wilkinson (J. V. S.)—Fine Persian Manuscripts in the Chester Beatty Collection. *IAL*. XVI, Pt. 1, pp. 1-6, 8 pl. [8423]

Wilson (C. E.)—Contributions to the Classical Persian-English Vocabulary. *IsC*. XVI, pp. 94-114; 213-233; 301-315. [1424]

This article is continued from *IsC*. XV, p. 509. See *ABIH*. IV, No. 1611.

Zaden (Kazim)—Tajalliat ruh Iran. On the Periodical Renaissance of the Persian Spirit. (Persian text). 8"×5½" pp. 96. Teheran, 1942. [1425]

Tibet

Ekvall (Robert B.)—Tibetan Pilgrim's Progress. *Asia*, XLII, pp. 11-14; 111-114. [1426]

Adventures of seven days on the trail to the Yellow River crossing where Lamas and laymen meet to travel in caravan on the three months' journey to Lhasa.

Gergan (Rev. J.)—A Thousand Tibetan Proverbs and Wise Sayings with short Explanations of Obscure Phrases. English Translation by Rev. Walter Asboe. *JRASBL*. VIII, pp. 157-276. [1427]

Gould (Sir Basil)—Elementary Colloquial Tibetan. 8½"×6½", pp. 600. London, 1942. [1428]

The object of this book is to help people to understand and talk Tibetan as spoken by people in Lhasa today. The plan followed is to take common Tibetan syllables separately, to discover the meaning of each, to see how syllables unite to form words, and finally, how words and sentences can be analysed back into syllables. The volume is divided into two parts: (a) 'Word Book'; (b) 'Common Syllables arranged in phonetic order'. —*LOL*. LIV, p. 22.

Hamond (Capt. Robert)—Through Western Tibet in 1939
GJ. 99, Pt. 1, pp. 1-15, 6 pl., 1 map. [1429]

“Describes his expedition to Western Tibet—from Gartok westward to the Shipki pass and Simla in mid-winter.

The first European explorers to these parts were the intrepid Jesuit missionaries, Father Antonio de Andrade and Brother Manuel Marques, who on 30th March 1624 set out from Agra to search for the Christians reported to be living in Western Tibet. After considerable hardship they crossed the Mana pass, 17,890 feet, and reached Tsaparang on the Sutlej, some miles downstream of Daba. On 12th April 1626 a church was founded and for four years the mission flourished; but a revolution broke out in 1630 and the king and the two Jesuits in charge were carried off captive to Leh. The church and mission were sacked and the four hundred converts reduced to slavery. When Francisco de Azavedo, the Visitor, reached Tsaparang in August 1631, he met considerable hostility from the new governor, and with John de Oliveira, crossed the plateau northwards, passing through Shangtse, Haule, and Gya on their way to Leh...At Leh they obtained permission to preach Christianity in Western Tibet, but the mission seems to have eventually come to an end about 1640, Manuel Marques being last heard of as a prisoner in Tsaparang in 1641”.—*Lieut.-Colonel Mason, GJ.* 99, p. 13.

Regmi (D. R.)—The Second Trade Mission to Tibet. *NR.*
 XII, pp. 406-411. [1430]

The Second Trade Mission to Tibet started in 1779 under Mr. Bogle's leadership, but was obliged to return to Calcutta without achieving the end of his mission. The negotiations and the subsequent events are narrated.

For the First Trade Mission to Tibet, see *IHQ* IX, pp. 420-30.

Roerich (George N.)—The Epic of King Kesar of Ling.
JRASBL, VIII, pp. 277-311. [1431]

For more than a century the Kesar Epic, the heroic saga of Folklore, but up to now our knowledge of the various versions of this epic, its genesis, and its influence on the epos of Tibetan and Mongolian nomad tribes, has not advanced very far. The main episode indicates the existence of a primitive Kesar Epic which must have originated among the Tangut and Tibetan tribes of the north-East. The author here gives the various stages in the evolution of the Kesar Epic.

Simon (Walter)—*Tibetan dan, chin, khin, vin and ham.*
BSOS. X, Pt. 4, pp. 854-975. [1432]

U. S. Work Projects Administration,—*Sino-Tibetan Linguistics.* Produced on a Work Projects Administration Project. Sponsored by University of California through A. L. Kroeber, Dept. of Anthropology. Supervised by Robert Shafer and Paul K. Benedict. Berkeley, Calif., 1937-41. [1433]

Mesopotamia, Syria, Asia Minor, Palestine

Hyatt (J. P.)—*The Treatment of Final Vowels in Early Neo-Behylonian.* 9½"×7½", pp. ix+58. Yale Oriental Series, Vol. XXIII. Yale University Press, New Haven, 1941. [1434]

"....investigates in detail some grammatical forms of the Akkadian language in the later Babylonian period (between the twelfth and seventh centuries B.C.), including also a selection of the late Assyrian letters. Its special purpose is to deduce from variant methods of writing the extent to which final vowels in nouns and verbs were still preserved in speech at this period".
 —C. J. Gadd, *JRAS*, 1942, p. 74.

Kurdian (H.)—*An Important Armenian MS in the Greek Miniatures.* *JRAS*, 1942, pp. 155-162. [1435]

Albright (W. F.)—*Archaeology and the Religion of Israel, (The Ayer Lectures of the Colgate-Rochester Divinity School, 1942).* pp. xii+238. The John Hopkins Press, Baltimore, 1942. [1436]

"....The account of prehistoric art which follows is of interest to the archaeologist and the student of cultural history, though again its bearing on the religion of Israel is somewhat remote. An imaginative-aesthetic stage, from Aurignacian to late Magdalenian in Europe, is first distinguished and shown to be characterised by accuracy of observation and a realism promoted by the magical purpose of this early art, together with a grace and economy of distinctly aesthetic value. The early Chalcolithic art of southwestern Asia also is classified as imaginative-aesthetic fertility of invention and skill in geometric design being noted as its distinctive qualities".—*Millar Burrows, JAOS*, 62, p. 343.

Albright (W. F.)—The Role of the Canaanites in the History of Civilisation. In No. 1170, pp. 11-50. [1437]

Berytus,—Archaeological Studies. Published by the Museum of Archaeology of the American University of Beirut. Vol. VII, Fascicules I and II. pp. 1-138, 18 pl. E. L. Hildreth, Brattleboro, Vermont, 1942. [1438]

Boneschi (Paulo)—Three Coins of Judaea and Phoenicia. *JAOS.* 62, pp. 262-266. [1439]

A short account of two coins of Judaea and one of Phoenicia preserved in the Numismatic Cabinet of the Museu Historico Nacional (Rio de Janeiro). The first coin is assigned to Simon Maccabaeus the real founder of the of the Hasmonean dynasty; it is of 142/1-135/4 B.C. The second is a small bronze piece belonging to the Roman Procurators of Judaea, struck between A.D. 6/7 and 58/9. The third is a beautiful specimen of the autonomous drachms of Attic, issued at Aradus during the year 174-110 B.C.

Bowman (H.)—Middle East Window. Longmans, London, 1942. [1440]

The memoirs of a British educationalist who had a distinguished career for 40 years in the Middle East—accounts of educational and national movement in Egypt and Palestine in the early 20th century and of the manner and humour and of the peoples and personalities with whom the author worked.

Blake (Frank R.)—Studies in Semitic Grammar. *JAOS.* 62, pp. 109-118. [1441]

Broneer (O.)—The Lion Monument at Amhipolis. pp. xix+76, 11 pl., 37 illus. Harvard University Press, Cambridge, 1941. [1442]

Buchthal (Hugo) and Kurz (Otto)—A Handlist of Illuminated Oriental Christian Manuscripts, (Studies of the Warburg Institute Vol. 12). pp. 120. The Warburg Institute, London, 1942. [1443]

"....a first and successful attempt to collect the illuminated East Christian manuscripts other than Greek to the year 1500 together with the chief bibliography about them. It comprises as completely as possible the manuscripts with figural compositions

but those with ornamental decoration only in accordance with their importance and elaboration from the artistic point of view. Whoever has worked in this field and knows how scattered is the material as well as the references to it, will greatly appreciate the task accomplished by these two authors.

The limitation of the list to manuscripts prior to the year 1500 is based on Buchthal's and Kurz's notion 'that after the fifteenth century the main stream of Byzantine art ceased'. 'Although it is to be admitted that the production of East Christian book-illumination after 1500 declines in quantity and quality, nevertheless the idea of a 'break in the tradition' seems to us not quite justified. The usage of the term 'break' is clearly an application of an historical concept which fits the Latin West by characterizing the great differences between the Mediæval and the Renaissance periods, but in the Christian East the Mediæval ages did not come to an end around 1500 and in the field of manuscript illumination the evidence is manifold that miniature cycles of the sixteenth and seventeenth centuries and occasionally even of the eighteenth merely continued as older, indigenous tradition".—*Kurt Weitzmann, AJA, 48, p. 401.*

Cassute (U.)—The Palace Baal. *NR. XV*, pp. 132-138. [1444

One of the most interesting episodes in the epic about Baal and Mot—that remarkable mythological poem of the ancient Canaanites, written about four millenniums ago, parts of which were unearthed in recent years, together with many other old texts, by the French Archaeological Expedition at Ras Shamra in Syria,—is that telling us about the construction of the Palace of Baal, the great and mighty god of the Canaanites.

Chakravarti (S. N.)—The Origins of Civilisation in Mesopotamia. *JUB. XI*, Pt. 1, pp. 1-15, 1 sketch map 6 pl. [1445

The beginning of the dynastic period of Mesopotamia may be dated to about 3400 B. C. Since at Warka, the ancient Uruk, in Lower Mesopotamia seventeen successive layers of protohistoric remains have been found beneath the layer representing the earliest historical times, the date 4500 B.C., may be assigned to the beginning of the predynastic period in Mesopotamia. The last of the prehistoric periods in Babylonia is known from Jemdet Nasr, Kish, Akshak and Eshunna in Akkad, and from Kish, Ur, and Shuruppak in Sumer. The Jemdet Nasr period ended in catastrophe. At Jemdet Nasr itself ruins of houses indicate that there was a general outbreak of fire. But at Kish, Shuruppak

and Ezech the Jemdet Nasr period is separated from the early dynasty, or archaic Sumerian, period to be identified with the Flood of Sumerialu legend, on which is based the Biblical Deluge story, than that discovered by Sir C. L. Wooley at Ur, for Uta-
napishtim, the Sumerian Noah, came from Shuruppak.

The lower Mesopotamia, the early dynastic period is preceded first by the Jandet Nasr period, then by the Uruk and finally by the Al'Ubaid. In India, the Mohenjodaro period has been found to correspond with the early dynastic and the Amri with the Jemdet Nasr. Thus working back from the third millennium B. C., the civilisation of India and Mesopotamia tend to converge. This seems to indicate that they were differentiated from a common stock. As pointed out by Dr. H. R. Hall (*The Ancient History of the Near East*, London, 1932), in anthropological type the Sumerians of Mesopotamia resemble closely the Dravidians of India, the *Dasa* or *Dasyus* whom the Vedic Aryans encountered when they entered India about 1400 B. C. As there are good reasons for supporting that the Sumerians represented an intrusive element in Mesopotamia, as Sir John Marshall says, the possibility is clearly suggested of India proving ultimately to be the cradle of their civilisation, which in its turn lay at the root of Babylonian, Assyrian and Western Asiatic culture generally. The fact that the Sumerians settled on the plain near the mouth of the Tigris and Euphrates rivers suggests that they came by sea. The writer concludes: that the earliest Indian civilisation was not an importation, but grew in the Indus valley itself.

Conant (K. J.)—A Brief Commentary on Early Mediaeval Church Architecture. With Especial Reference to Lost Monuments. (Lecture given at The John Hopkins University in November 1939). pp. xi+34, 50 pl. The John Hopkins Press, Baltimore, 1942. [1446]

Crowfoot (J. W.)—Kenyon, (Kathleen M.) and Sukenik (E. L.)—The Buildings at Samaria. Report of the works of the Joint Expedition in 1935, No. 1. 11"×8½", pp. xvi+139, 90 pl., 55 text figs. Palestine Exploration Fund London, 1942. [1447]

"In the thirty and first year of Asa King of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah, And he bought the hill Samaria of Shemer, for two talents of silver, and built on the hill, and called the name of the

city which he built, after the name of Shemer, owner of the hill, Samaria" (I Kings xvi, 23. 4.). The report deals with the Israelite period; the Hellenistic period; Late periods, and the summit buildings and constructions.

Crowfoot (J. W.)—Syria and the Lebanon: The Prospect. *GJ.* 99, Pt. 3, pp. 130-141. [1448]

Delougaz (Pinhas) and Lloyd (Seton)—Presargonic Temples in the Diyala Region. With chapters by Henri Frankfort and Thorkild Jacobsen. (The University of Chicago Oriental Institute Publications, Vol. lviii), pp. xvii+320, 213 figs, 28 maps, 1 chart. University of Chicago Press, Chicago, 1942. [1449]

A study which gives a clear idea of the development of the Sumerian temple.

Painted Temple—Discovery of the Oldest Wall-Painting in the World. *ILN.* 200, pp. 752-753. [1450]

The wall-painting has been discovered in the "Painted Temple" at Tell Uqair in Iraq.

Faust (David Earl)—Contracts from Larsa Dated in the Reign of Rim-Sin, (Yale Oriental Series, Babylonian text Vol. viii), pp. ix+37, 88 pl. Yale University Press, New Haven, 1941. [1451]

Larsa is the ancient site covered by the ruins of Senkereh in the southern part of the land first known as Sumer and later as Babylonia. The contents of the book: seventy-six selected contract tablets. With the exception of three, all dated from the reign of Rim-Sin, the last independent ruler of Larsa, who reigned sixty-one years until he was finally vanquished by the great Hammurabi of Babylon.

Field (Henry) and Prostov (Eugene)—Excavations in Uzbekistan, 1937-1939. *AI.* IX, pp. 143-150, 18 illus. [1452]

Epstein (Louis M.)—Marriage Laws in the Bible and the Talmud. (Harvard Semitic Series, 12), pp. x+362. Harvard University Press, Cambridge, 1942. [1453]

Gelb (Ignace J.)—Hittite Hieroglyphs. (The Oriental Institute of the University of Chicago. Studies in Ancient

Oriental Civilisation, No. 21), pp. xix+75. University of Chicago Press, Chicago, 1942. [1454]

Ginsberg (H. L.)—Aramic Studies Today. *JAOS.* 62, pp. 229-238. [1455]

Discusses Franz Rosenthal's *Die Aramaistische Forschung seit Th. Noldeke's Veröffentlichungen*, (Leiden, 1939).

Glidden (Harold W.)—A Comparative Study of the Arabic Nautical Vocabulary from Al-'Aqabah, Transjordan. *JAOS.* 62, pp. 68-72. [1456]

Goetze (Albrecht)—The So-Called Intensive of the Semetic Languages. *JAOS.* 62, pp. 1-8. [1457]

Goitein (S. D.)—Travels in Yemen: An Account of Joseph Halevy's Journey to Najram in the year 1870 written in San'ani Arabic by his Guide Hayyim Habashush. Edited with detailed Summary in English and a glossary of vernacular words. 9½"×6", pp. vi+102 English text; vi+138 Arabic text in Hebrew characters. Hebrew University Press, Jerusalem, 1941. [1458]

"A debt is owing to the editor of this remarkable work. Halevy wrote no book on the journey during which he recorded six hundred and eighty-five Sabaeen inscriptions (thereby increasing more than six-fold the number known) and covered country previously untouched, much of it still untrodden, by Europeans.... It may be noted that Habashush and not Halevy copied most of the inscriptions. Many of them were in places where Halevy had to lie hidden in such accommodation as could be found, where he could not openly have conducted archaeological investigations, nor even in his guise of a rabbi from Jerusalem collecting alms for the poor of the Holy City; for his journey was a hazardous undertaking even in a day of adventurous journey".—*Hugh Scott, G.J.* 99, pp. 272-273.

Gordlevsky (V.)—The Selkuj State in Asia Minor. (Russian text), pp. 199. Oriental Institute of the Academy of Sciences of the U. S. S. R. Vol. xxxix. 1941. [1459]

Deals with the Mongol conquest after the battle of Kose-Dagh; the tribal organisation of the Oghuz; feudalism in Asia Minor; the sultan and his subjects; artisans and their guilds trade; town-folk; the art of the Seljuks; administration and tribunals; army; court; religious beliefs, etc.

Gordon (Cyrus H.)—[What Mean These Stones?] by Millar Burrows, (New Haven, 1941.), See *ABIII*. IV, No. 1621.

[1460

"For more than a century excavations in Bible land have been remarkably fruitful. During the last few decades alone, new branches of art, new scripts and languages, and indeed whole civilisations have been recovered from the mounds of the near East and brought to bear on the Bible...The book lucidly covers the methodology, written sources, topography, chronology, history, architecture, artifacts; arts and crafts, institutions, religion, ethics, etc. To those primarily interested in archaeology in the narrower sense Chapter IV will be particularly welcome. It deals with the material and secular background of Palestine from Paleolithic times to the close of the New Testament age....Dr. Burrows is to be congratulated on writing a first-rate book that will be indispensable for those studying the Bible or the archaeology of the ancient Near East".—*AJA*, 46, pp. 284-285.

Guillaume (Alfred)—Magical Terms in the Old Testament. *JRAS*, 1942, pp. 111-131. [1461

A study of some Hebrew words of magical import is a sequel to the writer's *Prophecy and Divination* (London, 1938). The purpose is to supply philological evidence for the existence of sorcery and magic in Israel.

Hayes (William C.)—Ostraka and Name Stones from the Tomb of Senmut (No. 71) at Thebes. (The Metropolitan Museum of Art, Egyptian Expedition Publication. Vol. XV), pp. viii+57, 33 pl. New York, 1942. [1462

"The Senmut concerned in this volume is the well known architect of Queen Hatshepsut's Deir el Bahri temple. Before his death he constructed for himself a tomb, the burial chamber of which lay under the very temple.... The author has fortunately been able in various instances to see much more than can safely be read from the plates, excellent as they are. He has done a very thorough job of identifying the individual designs and inscriptions giving appropriate reference to parallels elsewhere".—*T George Allen, AJA*, 47, p. 248.

Heidel (Alexander)—The Babylonian Genesis: The Story of Creation. pp. xi+131, 17 illus, and map. University of Chicago Press, Chicago, 1942. [1463

"....Heidel, however, was fortunate enough to be in a position to utilise to the full the lexical material collected in the Assyrian Dictionary room of the Oriental Institute of the University of Chicago. His translation, therefore, is not noteworthy for its simplicity and lucidity alone; it contains not a few improvements over its predecessors and will prove of considerable value even to the expert Assyriologist. In the second chapter Heidel gives a translation of the numerous other creation texts current in Babylonia; their brief and usually fragmentary contents have all been translated by various scholars in the course of the past fifty years".—*S. N. Kramer, JAOS. 63, p. 71.*

Herzfeld (Ernst)—*Damascus: Studies in Architecture. Pt. I. AI. IX, pp. 1-53, 78 illus.* [1464]

The materials here presented were surveyed and collected between 1898 and 1930 as part of a broader project, sponsored by the Institut de France.

Hyamson (A.)—*Palestine: A Policy.* Methuen, London, 1942. [1465]

The author was for a considerable period in the Immigration Department in Palestine. He therefore writes with knowledge of the Palestine problem.

Ingholt (Harald)—*Archaeological Notes: The Danish Excavations at Hama on the Orontes. AJA. 46, pp. 469-476, 16 illus.* [1466]

During the years 1931-38, a Danish archaeological expedition, sponsored by the Carlsberg Foundation of Copenhagen, Denmark, worked in Syria. The site chosen was Hama on the Orontes, the Old Testament Hamath. The author presents a brief sketch of the main finds.

Ireland (Philip W.)—*The Near East: Problems and Prospects.* University of Chicago Press, Chicago, 1942. [1467]

Addresses delivered by several noted authorities on the Near East at the Harris Institute.

Johnson (Allan Charles) and Goodrich (S. P.)—*Papyri in the Princeton University Collection, Vol. III. 9"×6", pp. 135.* Princeton University Press, Princeton, 1942. [1468]

Langsdorff (A.) and McCown (D. E.)—*Tall-i-Bakum A,*

Season of 1932, (Oriental Institute Publications, lix), pp. xi+81, 85 pl., 19 figs. University of Chicago Press, Chicago, 1942. [1469]

Leslau (Wolf)—Documents Tigrina; La Societe de Linguistique, Vol. xlviii), pp. 388. Klinckschick, Paris, 1941. [1470]

Grammar and texts of Akkole Gouzay dialect. The grammar is arranged according to subjects and is purely descriptive. The texts are given in Latin script, provided with a word-for-word version and a translation.

— South-East Semitic (Ethiopic and South-Arabio). *JAOS.* 63, pp. 4-14. [1471]

It is generally admitted that Ethiopic and South-Arabio form a dialectual unity within the Semitic languages, but the problem has not yet been examined in its entirety. The author here examines the problem in details and produces proofs for the dialectual unity of both groups.

Lieberman (S.)—Greek and Jewish Palestine: Studies in the Life and Manners of Jewish Palestine in the II-IV Centuries. C. E. pp. ix-237. The Jewish Theological Seminary, New York, 1942. [1472]

Liebesny (Herbrt)—The Administration of Justice in Nuzi. *JAOS.* 63, pp. 128-144. [1473]

Lloyd (Seton)—Ruined Cities of Iraq. pp. 112. Oxford University Press, 1942. [1474]

Introduces the traveller in Iraq to the principal ancient sites of the country. It gives brief historical and topographical information about the most important cities of Old Mesopotamia. The ruins and excavations of Ur, the dwelling place of Abraham are described with fuller details.

Ludwig (E.)—The Mediterranean: Saga of the Sea. (Translated from the German by Barrows Mussey). pp. 635, Whittelsey House, New York, 1942. [1475]

Montgomery (James A.)—Ras Sharma Notes VII: The Ugaritic *Fantasia* of the Gracious and Beautiful Gods. *JAOS.* 62, pp. 49-51. [1476]

The Ugaritic composition here partly presented in translation was first published by Virolleaud, under a title of which the above is a translation, in *Syria*, 1933: 128 ff. It has been republished in all the several subsequent *collectanea* of the Ugaritic texts.

Myers (George H.)—The Dating of Coptic Textiles in the Light of Excavations at Dura-Europos *AI. IX*, pp. 156-157. [1477]

Nadel (S. F.)—A Black Byzantium. The Kingdom of Nupe in Nigeria. pp. xv+428, 15 pl., 2 maps. Oxford University Press, London, 1942. [1478]

Neilsen (Ditlef)—Der Dreieinige Gott in Religionshistorischer Beleuchtung. Vol. II, Pt. 1, 9"×8", pp. xvii+250. Copenhagen, 1942. [1479]

Treats with the most complicated and controversial subjects, that of the nature of early Semetic religion in the north-west and its relation to Sumerian and Accadian cults.

Orlinsky (Harry M.)—An Indexed Bibliography of the Writings of William Foxwell Albright. pp. xxii+66. American School of Oriental Research, New Haven, 1941. [1480]

The bibliography consists of 473 items. It gives a complete list of Albright's contributions to near East studies.

Parker (Richard A) and Dubberstein (Waldo H.)—Babylonian Chronology 626 B. C.—A. D. 45. (The Oriental Institute of the University of Chicago, Studies in Ancient Oriental Civilisation, No. 24), pp. xviii+46. The University of Chicago Press, Chicago, 1942. [1481]

"The purely practical value of this book, quite apart from the value of the new material collected in the course of the computations, should commend it to every student of Babylonian, or rather New Eastern, history, especially those interested in the chronology of this period".—*Francis Rue Steele, AJA. 47, p. 256.*

Peirce (H.) Tyler (R.)—Three Byzantine Works of Art. Dumbarton Oaks Papers 2. pp. v+26, 68 illus. Harvard University Press, Cambridge, Mass, 1941. [1482]

Perlmann (M.)—Notes on Anti-Christian Propaganda in the Mamluk Empire. *BSOS*. X, Pt. 4, pp. 843-861. [1493]

The Jihad spirit of the closing stages of the struggle against the Crusader and the Mongols also played its part in creating agitation against the Christians. It is instructive to find that after about 1250 the tide of theological polemical literature against Christians and Christianity rose to its highest. These movements were fostered with the express purpose of whipping up popular antagonism. Speeches, pamphlets, *forums* were used to stir the people in the struggle against the Copts, and in particular those holding office of the estates of the emirs.

Pfeiffer (Robert Henry) and Lacheman (Ernest Rene)—Excavations at Nuzi. (Harvard Semitic Series, 13), pp. xiv+104, Harvard University Press, Cambridge, Mass., 1942, [1484]

Poliak (A. N.)—The Influence of Chingiz-Khan's Yasa upon the General Organization of the Mamluk State. *BSOS*. X, Pt. 4, pp. 862-876. [1485]

The Great Yasa was not only merely a code of criminal and civil law but a system of rules governing the entire political, social, military, and economic life of the community which adopted it. The expansion of this system outside the Mongol nation was due to the belief that it was responsible for the extraordinary military success of the mongols in the thirteenth century, and that it might be regarded as a talisman ensuring victories on the battle-field. The general organization of the Mamluk state was based upon the Yasa.

Schaeffer (C. F. A.)—Excavations at Ras Sharma in North Syria. *Man*, XLII, pp. 91-92. [1486]

Summary of a Communication, in connection with ten seasons of excavations ended with the last pre-war campaign at Ras Sharma, the North Syrian Canaanite Bronze Age town, and the capital of the Kingdom of Ugarit.

Scott (Hugh)—In the High Yemen, Murray, London, 1942. [1487]

A profusely illustrated and highly informative account of exploration in the Yemen highlands and the Aden Protectorate.

Speiser (E. A.)—Some Sources of Intellectual and Social Progress in the Ancient Near East. In No. 1170, pp. 51-62. [1488]

Speiser (E. A.)—An Intrusive Hurro-Hittite Myth. *JAOS.* 62, pp. 98-102. [1489]

Sukenik (E. L.)—Studies in Jewish Archaeology. pp. vii+105. Azriel Press, for the Museum of Jewish Antiquities, Hebrew University, Jerusalem, 1942. [1490]

Tin Soldiers and Noah's Ark Six Hundred Years Ago. *ILN.* 200, pp. 108--109. [1491]

Statuets found in the excavations at Wasit in South Iraq.

Van Buren (E. Douglas)—A Collection of Cylinder Seals in the Biblioteca Vaticana. *AJA*, 46, pp. 360-365. 2 pl. [1492]

In the third decade of the nineteenth century, the R. P. Maximilian Ryllo, a Polish Jesuit, was sent on a mission to the Near East, including Mesopotamia. Upon his return to Europe in 1838 he offered the small collection of antiquities he had acquired during his travels in homage to the reigning Pontiff, Gregory XVI, who gave orders that they should be placed in the Museo Etrusco of the Vatican which he had recently founded.

The collection comprises fragments of clay tablets and brick-stamps to illustrate the different types of cuneiform characters, and a fragment of a stone relief. An inquiry into the origin of this little collection fills one with admiration for the skill and perspicacity of the reverend Father, which are worthy of the highest praise, for at a time when Assyriological studies were in their infancy, he chose just those seals which would serve to illustrate the art of every period of Babylonian history, from the Early Dynastic to the Neo-Babylonian period, finally making a representative selection of choice Sassanian examples.

Whittemore (Thomas)—The Unveiling of the Byzantine Mosaics in Haghia Sophia in Istambul. *AJA*. 46, pp. 169-171. [1493]

A thousand years and more before St. Petter's was consecrated at Rome, Justinian had built his great church at Constantinople and dedicated it to Divine Wisdom, the title of the earlier church on the same site. It was converted into a mosque when Turks conquered the city. Mosaics have now been uncovered which the author describes.

Henning (W. B.)—An Astronomical Chapter of the Bundahishn. *JRAS*, 1942, pp. 229-248. [1494]

Worrell (William H.)—Coptic Texts in the University of Michigan Collection. With a study in the Popular Traditions of Coptic (University of Michigan Studies, Humanistic Series, Vol. 46). 11"×8 $\frac{3}{4}$ ", pp. xiii+375, 11 pl. University of Michigan Press, Ann Arbor, 1942. [1495]

This volume combines publication of two types of texts, those from written sources and those from living information. Parts I-V deal with the written sources, Part VI-VII with living tradition. Each of the seven parts is a separate study. The topical headings are: (1) Bible; (2) Apocrypha Literature; (3) Liturgical Texts; (4) Homilies, Martyrdoms, etc; (5) Magic; (5) Secular Literature; (7) Documents, and (8) Letters.

Eastern Asia and Pacific Islands

Coulter (John Wesley)—Fiji: Little India of the Pacific. University of Chicago Press, Chicago, 1942. [1496]

A study of the human geography of the Indian population in the Fiji Islands

Decker (John Alvin)—Labour Problems in the Pacific Mandates. Oxford University Press, New York, 1941. [1497]

This study deals largely with the mandates of Britain, Australia and New Zealand.

Buss (Claude A.)—War and Diplomacy in Eastern Asia. The Macmillan Company, New York, 1941. [1498]

Based on the author's researches in American, French, and German Libraries, from his field observations made while attached to the foreign service of the United States Government and from impressions formed at various times, in Moscow, Berlin and London.

Callis (G.)—Foreign Capital in South East Asia. International Secretariat, Institute of Pacific Relations, New York, 1942. [1499]

A comparative survey of the amount of and kinds of foreign capital invested in the Philippines, the Netherlands Indies, Formosa; British Malaya; Thailand, French Indo-China and Burma up to the outbreak of the Second World War.

Edwards (Edward J.)—Thy People, My People. Bruce, Milwaukee, 1941. [1500]

A personal history illustrating Catholic missionary work in the Philippine Islands.

Enders (Gordon Bandy)—Foreign Devil: An American Kim in Modern Asia. Simon and Schuster, New York, 1942. [1501]

Field (Frederick Vanderbilt)—An Economic Survey of the Pacific Area. Institute of Pacific Relations, New York, 1941-42. [1502]

A useful series which contains a wealth of factual information arranged by countries. The area surveyed includes the eastern as well as the western shores of the Pacific Ocean. The following titles appeared: part I, Population and Land Utilisation, by Karp Joseph Pelzer (1941). Part II, Transportation, by Katrine R. C. Greene, and Foreign Trade, by Joseph D. Phillips (1942). Part III, Industrialisation of the Western Pacific, by Kate L. Mitchell (1942).

Greene (Katrine) and Philips (Joseph D.)—Economic Survey of the Pacific Area. Part II—Transportation and Foreign Trade. Institute of Pacific Relations, New York, 1942. [1503]

Hayden (Joseph Ralston)—The Philippines: A Study in National Development. Macmillan, New work, 1942. [1504]

Given a very good account of the development of the various political institutions in the Philippines since 1898 and a very good analysis of their working since the inauguration of the Commonwealth in 1935. It includes important notes to every chapter which contain a mine of bibliographical information as well.

Heras (H.)—[India and the Pacific World], by Kalidas Nag, (Calcutta, 1941). See *ABIHI*. IV, No. 1554. [1505]

"....Dr. Nag had been one of the founders of the Greater India Society of Calcutta; this research tour gave him an opportunity to realise the extraordinary sea-faring activities of the ancient Indians in the Pacific once more. His tour, as reflected in the book under review, clearly shows how vast was the area covered by the activities of the ancient Indians throughout the

East. The *Greater India* of the East does extend practically through the whole Pacific world. Relics of these ancient Indian migrations are found not only in the shape of archaeological remains lately discovered in those countries, but also in many interesting anthropological data and not less absorbing linguistic relics in the languages of those islands. The influence of Sanskrit, for instance, over the *Tagalog* (p. 72), the most common language of the Philippines, is a fact which may arouse great interest in India and may eventually lead to most extraordinary discoveries. These Indian influences on the Pacific are clearly admitted by Dr. Nag to be of Dravidian origin to a great extent (e.g. on p. 128). The worship of Siva under different names in the Philippines by both the *Tagalog* and the *Visayas* is also a confirmation of this Dravidian influence in the Pacific islands".
 --J.H. XXI, pp. 248-249.

Horn (Florence)—Orphans of the Pacific. Reynal, New York, 1941. [1506]

A report on Philippine politics, economics, public opinion, social and other problems just before the Japanese invasion, by a member of the staff of *Fortune*.

Hudson (Geoffrey Francis) Rajchman (Marthe)—An Atlas of Far Eastern Politics. John Day, New York, 1942. [1507]

A convenient source of information on maps and in accompanying text

Karp (J. Pelzer) Economic Survey of the Pacific Area. Part I. Population and Land Utilisation, Institute of Pacific Relations, New York, 1942. [1508]

Krieger (Herbert W.)—Peoples of the Philippines. (Smithsonian Institute) War Background Studies, Washington, 1942. [1509]

MacFadden (Clifford Herbert)—A Bibliography of Pacific Area Maps. Institute of Pacific Relations, New York, 1941. [1510]

A valuable list with comments and descriptions.

Miller (Charles Constant)—Black Borneo. Modern Age Books, New York, 1942. [1511]

Light on the people and country of darkness Borneo by an explorer born in Java, according to whom the island is a treasure-house of all sorts of natural wealth.

Mitchell (Kate L.)—Industrialization of the Western Pacific. Institute of Pacific Relations, New York, 1942. [1512]

Useful contribution to the study of industrialisation in the Western Pacific.

Peffer (Nathaniel)—Basis for Peace in the Far East. New York, 1942. [1513]

Lays down what he believes to be the essentials of a sound peace settlements in the Far East, the complete destruction of Japan's military and political power, accompanied by an assurance to the people that once their political ambitions have been forsaken they can have access to raw materials and trade outlets of the Orient, the recognition of the complete international areas in South-eastern Asia; and independence for India.

Porter (Catherine)—Crisis in the Philippines. Knopf, New York, 1942. [1514]

A compact handbook of the political and economic information up to the Japanese invasion.

Quigley (Harold Scott)—Far Eastern War, 1937-1941. World Peace Foundation, Boston, 1942. [1515]

Review of events in China from July 1937 to December 1941, with maps, documentary appendices and bibliography.

Romulo (Carlos P.)—I Saw the Fall of the Philippines. Doubleday, Garden City, 1942. [1516]

A vivid and first-hand description by an eminent Filipino of the Japanese attack and of the gallant defence of the Islands by the Filipinos against heavy odds on Bataan.

Rupert (Emerson), Mills (Lennox A.) and Thompson (Virginia)—Government and Nationalism in South-East Asia. I. P. R. Inquiry Series. Institute of Pacific Relations, New York, 1942. [1517]

Prof. Mills has written the section of the Government of South-East Asia, in which he gives a relatively short description of the governmental structure in the various countries of the region. Miss Virginia Thompson writes a section on what was the logical and necessary consequences of foreign control and the introduction

of Western principles into Eastern society, namely, the development of nationalism and the nationalist movement among the native peoples. Both sections are brought together by a general introduction by Rupert Emerson.

Shepherd (Jack)—Industry in South-East Asia. Institute of Pacific Relations, New York, 1941. [1518]

Industrial development in South-East Asia before the war.

Toledo Museum of Art,—North eastern Asiatic Art, Korea, Manchuria, Mongolia and Tibet. Catalogue on an exhibition at the Toledo Museum of Art. 47 pp. unnumbered, 11 pl. Toledo Museum of Art, Toledo, Ohio, 1942. [1519]

"....No attempt has been made to point out the culture interrelations which were particularly significant between Tibet and Mongolia, Manchuria and Korea. Moreover, like so much that has been written on Oriental Art, this leaves one with an impression of beautifully worded descriptions in which the author has sought to create a pleasantly exotic atmosphere, with little regard for facts. This is particularly apparent in the Tibetan portion where quantity and quality of the inaccuracies render the description completely valueless for reference."—*Schuyler Cammann, JVOs. 62, pp. 317.*

SECTION IV

Islamic World

Abbott (Nabia)—Aishah, The Beloved of Mohammed. pp. xi + 230, 1 pl., 1 map. University of Chicago Press, Chicago, 1942. [1520]

"...The fact is that Mohammed's favourite wife is not of sufficient importance to deserve a book to herself, and the only way to make such a book is to retell Muslim history, though nothing is known of Aishah's share in it or feelings about it. Aisha is the only proper name which is not carefully translated; it should be A'ishah, but this would not look well on the title-page and would have put off the general public. There is a lot of padding, 'Little did this young Aishah with her zest for a full life, then know that she was destined to outlive her one aged husband by nearly half a century to be spent in childless widowhood in a still much-married society'. Miss Abbot seems to think that Mohammed was the only elderly man to marry a very young wife. He was not, but his child-wife was more lucky than many".—A. S. Tritton, *BSOS*. XI, p. 221.

Abdul-Hakim (Khalifa)—Religious Experience or the Prophetic Consciousness. *IsC*. XVI. pp. 153-160. [1521]

All the mystics of Islam have believed in the validity of religious experience. Religious experience has been examined from the psychological and metaphysical as well as the exiological point of view. In this paper the author attempts to give a sketch of the points of view adopted by some of the chief thinkers and mystics.

Ahmad (Ilyas)—The Social Contact and the Foundations of the Islamic State. *IJPS*. IV, pp. 132-169; 284-303. [1522]

Ahmad (M. U.)—Free-Will and Fatalism in Islam. *IsC*. XVI, pp. 37-46. [1523]

Islam maintains that free-will and fatalism are not mutually exclusive; on the contrary, they are perfectly compatible with

each other such that a man may be both free and predestined at the same time. Fatalism, in Islam, means prevision of God about the future which the individual freely realises in his life-time. Free-will and fatalism, in other words, represent rather two aspects of the same spiritual development in man. It is only when man realises the vital connection of his spiritual self with the absolute through knowledge, prayer and self-culture that he is enabled to discover the common basis of the identity between free-will and fatalism in the absolute.

Amin Jung (A. H.)—Islamic Mysticism: *Tahaw-wuf* in Theory and in Practice. *IsC.* XVI, pp. 264-278. [1524

Barbour (Nevill)—Islam and the Modern World. *GM.* XV, VI, pp. 258-269, 14 illus. [1525

The largest Mohammedan communities in Europe today are said to be found in Yugoslavia, in the province of Bosnia and Herzegovina.

Bohdanourez (L.)—The Muslims in Poland: Their Origin, History and Cultural Life. *JRAS*, 1942, pp. 163-180. [1526

Britton (Nancy Pence)—Pre-Mameluke Tiraz in the Newberry Collection. *AI.* IX, pp. 158-166, 25 illus. [1527

Childe (V. Gordon)—Ceramic Art in Early Islam. *Aty.* XVI, pp. 353-358. [1528

Choudhury (M. L. Roy)—Introduction to the Study of Music in Islam. *CR.* 85, pp. 191-194. [1529

Della Vida (G. Levi)—Muhammad Ibn Habib's 'Matronymics of Poets'. *JAOS.* 62, pp. 156-171. [1530

A study of Ibn Habib's writings.

Drower (E. S.)—Peacock Angel: Being some Account of the Votaries of the Yazidi tribe and their Sanctuaries. 8½"×5½", pp. x+214, illus. Murray, London, 1941. [1531

".... This Journal is more concerned with the account of the Yazidis. Lady Drower made no serious attempt to study their doctrine; fortune was against her as she did not meet the keeper of the shrine who might have enlightened her and she felt too much a guest to be a pertinacious inquirer. This book is a record of what she saw and heard. Some statements contradict the Encyclopaedia

of Isiam....The conclusion reached is that the worship of nature lies behind much of the religion of the Yazidis".—A. S. Tritton, *JRAS*, 1942, pp. 58-59.

Dugin (L. S.)—The *Kashfu-i-Mahjūb* of Abū - Ḥasan 'Alī al-Jullabī. *JRASBL*. VIII, pp. 315-379. [1532]

A study of the language, style and contents of the *Kashfu-l-Mahjūb*, and the time of its composition, and takes stock of its various editions translations, and of its existing manuscripts.

Dunlop (D. M.)—The Dhunnunids of Toledo. *JRAS*, 1942, pp. 77-96. [1533]

The Dhunnunids, like other prominent families of Andalus, were originally Berbers not Arabs. Some of the Berber tribe *Huwārah* passed over with Ṭāriq from Africa to Spain at the time of the Moslem conquest, and among their descendants were the Banū dhī'n-Nūn.

Ettinghausen (Richard)—Painting in the Fatimid Period: A Reconstruction. *AI*. IX, pp. 112-124, 32 illus. [1534]

Faris (Nabih Amin)—*Al-Iklil (al-Juz' al-Thamin)*. Arabic text of *Antiquities of South Arabia*. Oriental Text Series No. 7. 9"×6", pp. 276. Princeton University Press, Princeton, 1941. [1535]

Foruqi (H. E.)—*Kulliyat i Sadi*. The Complete Works of Sheikh Sa'di Shirazi (Persian text). Edited and Corrected. 8"×5½", pp. 144. Teheran, 1942. [1536]

Fyzee (A. A. A.)—A Shi'ite Creed of Muḥammad Ibn 'Alī, called Ibn Babawaih. (Islamic Research Association Series No. 9), 6½"×4½", pp. 144. Oxford University Press, Bombay, 1942. [1537]

"The study of the early Shi'ite creed, so valuable for the understanding of the development of dogmatics in Islam, has not yet been undertaken on an adequate scale. The creed of Ibn Babawayhi (died 381/991). *Risālatu'l-I'tiqādāt'l Imāmiya*, is of great importance. The author, better known as *Shaykh Saduq*, was one of the greatest doctors of the Shi'a and composed one of the four books of canonical tradition. And the *Risāla* is one of the earliest Shi'ite creeds extant. The Arabic text has been frequently printed in the East (Tehran, Najaf, Delhi), but no

adequate translation has so far appeared. This work consists of a translation, with an introduction, comparative notes from parallel creeds and full indexes. It is hoped that it will prove of interest not only to specialists but also to laymen interested in the subject *LOL. LIV, p. 13.*

"Principal Fyzee in his introduction suggests that a study of Shi'ite theology will throw light on the beginnings of Muslim thought. The present tract does not bear this out. None of the theology is early: the division of the attributes of essence and activity seems to be first found in 'Abbad, that those of activity are originated belongs to al-Jubba'i, that those of essence deny their opposites to God is stated by Ibn al-Narram. That creation is still going on may be the doctrine sometimes ascribed to al-Nazzam, if [it may be the orthodoxy of al-Ash'ari]"—*A. S. Tritton, BSOS, XI, pp. 223-224.*

See also *JBRAS*, 19, p. 79.

Gilani (Syed Manazir Ahsan)—*Tadween-e-Fiqh* (Codification of Muslim Law) Urdu text. *JOM. IX*, pp. 22-101. [1538]

Goitein (S. D.)—The Origin of the Vizierate and its True Character. *IsC. XVI*, pp. 255-263; 380-392. [1539]

The Vizierate is so typical a feature of the Muslim state that the very term vizir has come to be internationally accepted in the sense of prime-minister with unrestricted powers in an oriental government. The author here attempts to sketch the true character of this important office.

Hmidullah (M.)—Muslim Conduct of State. *IsC. XVI*, pp. 57-71; 161-181; 316-338. [1540]

A treatise on Muslim public international law, consisting of the laws of war, peace and neutrality together with precedents from orthodox practice. This article is continued from *IsC. XV*, p. 316. See *ABIH. IV*, No. 1671.

Hasan (Hadi)—The Poet Raddi'd-Din of Nishapur: His life and times *AP. XIII*, pp. 446-454; 496-507. [1541]

Husain (Shaikh Chand)—The Majmū'a-l-Raiz of Mir Muhammad Ṣāliḥ Kāshī. *JBRAS. 18*, pp. 31-68. [1542]

Husaini (Q. S. Kalimullah)—Nuquduz-Zawahir Wa'Uqudu' l-Jawahir by Rashidu'd-Din Muhammad b. Muhammad b. Abdu'l-Jalil. *JOM. IX*, pp. 42-48. [1543]

Ivanow (W.)—*Ismaili Tradition Concerning the Rise of the Fatimids*. (Islamic Research Series No. 10), 7½"×5½", pp. xxii+340+113. Oxford University Press, Bombay, 1942. [1544]

"The subject of this book is defined by its title; it does not assess the value of the story against that told by the general histories. It contains descriptions of the earliest Ismaili books, discussions of various points, translations of authorities, and some texts, two of which are not translated....Occasionally a correction is indicated in the notes, but elsewhere the editor translates what he thinks ought to be there without noting the divergence. In many places the vowels which have been added to the text are wrong. The texts vary; one shows many errors in grammar which may, of course, be due to ignorant copyists..... Mr. Ivanow points out that historical notes in works on theology are not reliable because history is written to illustrate religious ideas. The patriarchs of the Bible are roped in as example of Ismaili ideas. An interesting and provocative book".—*A. S. Tritton BSOS. XI, pp. 222-223.*

"....Mr. Ivanow's thesis that Isma'ilism 'was probably the most ruthlessly consistent development of the earliest principle of Islam' remains to be examined by other scholars and historians. His thesis may be true, but the same can also be said of many creeds in Islam, such as Mutazilism, Shi'ism, Sufism. To prove his thesis, Mr. Ivanow discredits Shi'ism as having taken 'the form of absurd and fantastic sectarian beliefs', and tries to establish the superiority of Isma'ilism over Shi'ism, going so far as to say that 'Isma'ilism anticipated many advanced phases in the evolution of general Islamic thought'. It would have been, however, better if the learned author had substantiated his statement by giving concrete instances and by tracing the parallel developments of these two movements. Remarkable for its all-absorbing eclecticism, Isma'ilism has, in our opinion, borrowed more from sister movements than given to them. As a matter of fact we know from the Isma'ili sources that the Isma'ilisms of different schools invented ideological considerations from time to time to suit the changing circumstances in which they found themselves. The conception of *Imamat*, on which the whole structure of Isma'ili theology is based, is purely a Shi'ite doctrine, to which Isma'lis added the principles of *natiq*, *mustaqarr*, *mustawada*, etc., after the 'rupture, was complete'.. —*H. F. al-Humayani, JUB, XII. Pt. 1, p. 82.*

"The work deals with the original Ismaili tradition concerning the rise of the Fatimid dynasty in North Africa and Egypt, in

909 A. D. It is collected from genuine Ismaili work which have hitherto remained secret, and were never examined for historical research. The purpose of this volume is to collect all available information to systematise it and as far as possible, analyse its implications and intrinsic value, without any regard to the age-long controversy concerning the Fatimids. It traces their history before the migration of the Maghrib, their part in the Syrian insurrection, expectations of the masses connected with them, analyses the wellknown legend of Abu'l-lah ibn al-Qaddah, and offers the original Arabic text and an English translation of several extracts from some of the original Islamic works".—*LOT. LIV, p. 13.*

Khan (Abdul-Muid)Ibn-Abi-'Aun: A Literature of the Century. *IsC.* XVI, pp. 202-212. [1545]

Klein (Walter C.)—Al-Ibanan 'Aun: Usul Ad-Diyanah (The Elucidation of Islam's Foundation). A Translation with introduction and notes. (American Oriental Society's Vol. XIX), pp. xiv+143. American Oriental Society, New Haven, Conn. 1941. [1546]

The refinement and subtleties of Islamic theology are set forth in this work by al-Ash'ari, a 10th century master of Moslem religious thought. The work is designed not only for the specialist in Islamic studies but also for the Christian theologian and for students of religion generally.

Kraus (Paul)—Jābir ibn Hayyān. Contribution à l'histoire des idées scientifiques dans l'Islam, (Mémoires de l'Institut d'Égypt, tome xliv). Vol. I, pp. lxx+214. Imprimerie de l'Institut Français d'Archeologie Orientale. Le Caire, 1942. [1547]

Lichtenstaedter (Ilse)—Fraternization (Mu'āhāt) in Early Islamic Society. *IsC.* XVI, pp. 47-52. [1548]

When Mohammad preached the fraternity of Islam and abolished the ancient ties of family and tribe, he soon realised the necessity of substituting other ties for those he had declared to be null and void. He thereafter, tried to bring his followers into closer union by introducing Nu'akhat, or brotherhood between each pair of his congregation. The writer here discusses this Mu'āhāt.

Mandudi (Syed Abul Ala)—Towards Understanding of Islam. 7½"×5", Allahabad, 1942. [1549]

This book is a study towards better understanding of the religion and teachings of Islam. The author has doubtlessly succeeded in presenting the most systematic and logical conception of Islam and has built a coherent and organic structure of human life on the basis of his conception, giving a comprehensive and lucid account of what this religion in reality is.

Mansbach (Willy)—*Laesion Enormis* in Mohammadan Law. BSOS. X, Pt. 4, pp. 877-884. [1550]

Muhammadden Law leaves it entirely to the parties to make their own bargain. They can fix any price they like; there is no rule demanding its fairness or adequacy. Consequently there is also no remedy against a bargain solely on the ground that the one party has suffered a loss by reason of disproportion between his own and the other party's presentations. Yet inadequacy of prices is not without importance in the Law of Sale and Hire. In its desire to protect minors, Waqfs, and State Treasury from unprofitable transactions, Muhammadan Law has made inadequacy of price a ground for relief when the bargain has been made on behalf of such person or institutions.

Mayer (L. A.)—Two Rock-Crystal carvings of the Fatimid Period. *AI*. IX, pp. 166-168, 2 illus. [1551]

Mendelsohn (L.) and Jeffery (A.)—The Orthography of the Samarqand Qur'an Codex. *JAOS*. 62, pp. 175-195. [1552]

The Library of Columbia University has recently acquired a copy of the Pissareff photographic reproduction of the famous Samarqand Codex of the Quran, which has made it possible for the writers to take up the long overdue task of a re-examination introduced to the attention of the learned world in 1870 by a notice in Petzholdt's *Neuer Anzeiger für Bibliographie und Bibliothekswissenschaft*.

Miller (Barnette)—The Palace School of Mohammad the Conqueror. (Harvard Historical Monograph), pp. 226, Harvard University Press, 1942. [1553]

The book is a second instalment of Professor B. Miller's series of works on the palace institutions of the Ottoman Sultans. In the first volume: 'Beyond the Sublime Porte' (1931), the

author presented the general history and description of the Grand Seraglio, and the picture will be completed by a further study on the political influence of the royal harem. The present second volume is devoted to the history of the school which functioned in the palace from A. D. 1472 to A. D. 1922, in view of preparing a staff of civil and military officials". --*LOL. LIII*, p. 7.

Minorsky (V.)--The Poetry of Shih Ismail I. *BSON*. X, pp. 1007-1053a. [1554]

Muhazzab--Alam Nou Islam. Being a Persian Translation of the Arabic Translation of 'New World of Islam' by L. Stoddard. 8" x 5½". pp. 442. Teheran, 1942. [1555]

Nag (Kalidas)--[The Law of War and Peace in Islam], by Majid Khadduri, (London, 1941). See *ABIII*. IV. No. 1682. [1556]

"....a somewhat bald and dry description of the early Islamic States which had very little time to bother about Laws in an age when their violation was more of a rule than an exception. The major part of the book is devoted to the discussion of the Law of War in Islam, already discussed by Mon. Clement Huart, (*Le Droit de la Guerre: Revue du Monde Musulman*, 1907). In a section on the Law of peace the author attempts to demonstrate that the Islamic conquerors were about to develop some convention with regard to Treaty, Arbitration, Status, etc., in relation to the non-Muslim peoples. But he admits that 'in its origin Muslim international law was only a temporary institution until the whole World should be Islamic. If the mission of Islam, therefore, were wholly carried out, the *raison d'être* of a Muslim International Law would be non-existent'. With such a psychology and historical background it would be difficult to expect a phenomenal growth of international law properly so called". --*JGIS*. IX, Pt. 2, p. 143.

Mainar (S. Muhammad Husayn)--Some Tenets of Islam. *AOR*. VI, pp. 1-13, of Arabic, Persian and Urdu section. [1557]

Islam--its significance, idea of religion, idea of brotherhood, exhortation to unity, sectarianism, creed and code of Islam, duty of men, toleration, etc. Attempts to find answers to these topics from the teachings of the Quran.

Popper (W.)--Abu'l-Hajjāsīn: Extracts from his Chronicle entitled *Hawāḍith al-duhur fi mada'l-aiyan wāl-shuhūr*. 4 Vols. 4 to. Brill, Leiden, 1930-42 [1558]

unhealthier forms. It may become a necessity in the life of a nation or it may be superimposed by sheer force. As such it is a universal manifestation and cannot be denounced as an ineradicable vice of the Oriental mind".—*S. 'Alhiduddin, AP. XIV, p. 423.*

Shirazi (Allamah Qutb-uddin)—*Durrat ul Taj. Philosophy and Retic of the Seventh (hijrat) Century. Persian text, corrected by Prof. Mashkat. 8"×5½", pp. 840. Teheran 1942.* [1562]

Shushtery (A. M. A.)—*Outlines of Islamic Culture. Foreword by Sir Abdul Qadir. Vol. I—Historical and Cultural Aspects. Vol. II—Philosophical and Theological Aspects. pp. xxiv+802+viii. Bangalore City, 1942.* [1563]

"...Beginning with the life of the Prophet and the spread of Islam till about 750 A.D.—which stage of expansion is illustrated with a map—Prof. Shushtery surveys, in brief compass, the fortunes of Islam in Egypt, Iraq, Iran, China, the territories of the U. S. S. R., Turkey, Central and Northern Africa, the Malay Archipelago and, finally India. In summing up the more important factors that have been promoting the spread of Islam in India, he puts missionary activities on the part of Sufi thinkers at the end of his enumeration of the factors and holds that the fundamental question of religion between Hindus and Muslims in India can be solved only when all Indians shall become more national and less religious-minded".—*JIH. XXI, p. 243.*

Simsar (A. Mehmed)—*Arabic Treasure, at Princeton. Asia, XLII, pp. 125-126, 1 pl.* [1564]

A note to Point out the richness of the Garret collection.

Sternbach (L.)—*The Muhammadans in Poland. ISC. XVI, pp. 371-378.* [1565]

Tritton (A. S.)—*Foreign Influence on Muslim Theology. BSOS. X, Pt. 4, pp. 837-842.* [1566]

A short study proving the founder of Islam owed much to other religions; those who built up its theology were equally in their debt.

— [The Law of War and Peace in Islam], by Majid Khadduri, (London, 1941), See *ABIHI. IV, No. 1682.* [1567]

"In a study of Muslim law it is a mistake to combine the practice of the state with the theories of the lawyers, for the law developed in a vacuum and often had nothing to do with the facts of government. This cleavage is best seen in the doctrine of the *imam*. There are many theories how the *imam* should be appointed but they are not based on what happened when one rule succeeded another. The laws of war do agree largely with practice but this may be changed. Dr. Khadduri makes the mistake of assuming that law and practice are one. He has also ignored an important text, it is not even mentioned in the bibliography, the fragments of Tabari's work on the differences between the schools of law. The use of this book would have changed some of his conclusions and made his work fuller. Dr. Khadduri does not mention a matter of discipline, whether a soldier might engage in single combat without the permission of his commander. He mentions the use of siege artillery but not the further question whether it was allowed when captive Muslims were in the town or fort and might suffer from the missiles. He says, without qualification, that a Muslim woman could grant safe conduct to a stranger: some lawyers denied this".— *JRAS*, 1942, pp. 72-73.

Tritton (A. S.)—[*Rasā'il Falsafiyya*, by Muḥammad b. Zakariyā al-Rāzī. Part I. Edited by P. Kraus, (Cairo, 1939). See *ABIH*. III, No. 2133. [1568

"Al-Rāzī was the greatest of the Muslim physicians and a philosopher who went his own way.....As this volume is a first instalment it is hardly fair to review it as a work on philosophy. It is a mixed bag. There are works on ethics in the form and language in which the author wrote them, one on philosophy which may be his, Persian version of parts of his books taken from refutations by his opponents, and extracts from Arab authors who quoted and contradicted him. There is also an account of the deputation between al-Rāzī and an 'Isma'ili'. —*JRAS*, 1941, pp. 279-280.

Valiuddin (Mir)—The Conception of Self-Determination in Islamic Mysticism. *HA*. Study No. 3, pp. 1-6. [1569

— The Theory of Emanation, (Urdu text). *JOM*. IX, pp. 1-21. [1570

Discusses the theory of Emanation or Descent (i. e. the Origin of Things) as presented by the mystics of Islam.

SECTION V

MICELLANEOUS

(Pertaining to countries not included in this work but having reference to Indology).

Glanville (S. R. K.)—The Legacy of Egypt. 7½"×5", pp. 444, 34 pl., 14 text-figs. Clarendon Press, Oxford U. P. London, 1942. [1571]

Lanyon-Origil (P. A.)—The Easter Island Script. *JPS.* 51, pp. 187–190. [1572]

A note on the subject of a comparison of the Easter Island script and that of the Mohenjo Daro seals. The writer says, "Whether the symbols are letters of a now-forgotten alphabet or are mere ideographs it is impossible to state with any degree of certainty, but the truth would appear—from the experience of Bishop Jaussen of Tahiti recounted by Casey and others—to lie between the two. The Easter Island of each individual character is unknown but when arranged in groups a certain amount of significance should come to the surface. It is more generally agreed that in reading, the tablets must be reversed at the end of each line of characters. The Mohenjo Daro or Middle-Indus script is said to be read from right to left, in common with the Persi-Arabic or the Hindi and Semitic languages, the Hebrew and the Hamitic Tuareg, to name but a few parallel examplesMr. Billimoria (partially summing up the results of other researchers) and Mr. Kenyon have established the existence of similar characters in N. W. India and Australia respectively. Mr. Billimoria quotes a number of scholars.....as noting connections between the Indus script and the ancient characters of northern China".

MacGuire (Paul)—Westward the Course. Morrow, New York, 1942. [1573]

A popular description of the land and people of the East Indies and Australasia.

Martinovitch (N.)—Another Turkish Iron Cage. *JAS.* 62, p. 140. [1574]

A short note to point out that there is sufficient evidence for the existence of a custom to confine person in an iron cage.

Merrill (T. Frederick)—Japan and the Opium Menace. With a Foreword by Joseph P. Chamberlin. Published jointly by the Foreign Policy Association and the International Secretariat, New York, 1942. [1575]

Smith (William Stevenson)—Ancient Egypt as Represented in the Museum of Fine Arts. pp. 175, 117 figs. Museum of Fine Arts, Boston, 1942. [1576]

Steindorff (George) and Seele (Keith C.)—When Egypt Rules the East. pp. xvi+282, 109 illus. University of Chicago Press, Chicago, 1942. [1577]

Sternbach (Ludwik)—Simple Social and Legal Institutions in Ancient India and in Ancient Mexico *PO.* VI, pp. 43-56. [1578]

Tai Chi Pao—The Cultural Relationship of India and China *M-B.* 50, pp. 125-127. [1579]

Torrey (Charles C.)—Notes on the Greek Texts of Enoch. *JAOS.* 62, pp. 52-60. [1580]

The aim of the notes is twofold: first, to restore the true meaning, and as far as possible the original (Semetic) form, in passages known to be obscure and presumably corrupt; second, to establish finally—that which has not hitherto been established—the original language of the book in each of its parts.

Von Grunebaum (Gustave E.)—Greek Form Elements in the Arabian Nights. *JAOS.* 62, pp. 277-292. [1581]

Considerable effort has been developed to the literary analysis of the Arabian Nights. Indian contribution as well as the Persian, the Arabic element as well as the Jewish, the Babylonian and the Egyptian heritage, the influence of the Crusaders: all have been established with fair accuracy. The author now adds Greek influence.

Wilder (Donald N.)—Pagan and Christian Egypt: An Exhibition. *AI.* IX, pp. 150-156. [1582]

INDEX TO AUTHORS AND REVIEWERS.

(Numbers refer to items, not to pages. Reviewers in italics)

- Abbot, J., 1160
 Abbot, Nabia, 1520
 Abdul-Hakim, Khalifa, 1521
 Abdullah, S. M., 549, 583
 Abdul-Rushid, Shah, 602
 Acharya, P., 1005
 Acharya, P. K., 57
 Acharya, V. G., 331
 Achilles, Moershman, 210
 Achuta Rau, D. S., 1090
 Advani, A. B., 1133
 Adyankar, Vasudevshastri, 493
 Agarwal, Amar Narain, 251
 Agarwal, J. K., 781
 Agrawala, V. S., 293, 294, 382, 383,
 429, 430, 603, 782, 783, 784, 785,
 1394
Agrawala, V. S., 455
 Ahmad, Mohammed Aziz, 211
 Ahmad, M. U., 1523
 Ahmad, Ilyas, 1522
 Ahmad, Kazi, 252.
 Aiyangar, A. N. Krishna, 410, 550,
 604, 605, 936, 937
 Aiyangar, H. Seeha, 496
 Aiyangar, K. V. Rangaswami, 411,
 606, 653, 938
 Aiyangar, M. B. Narasimha, 650
 Aiyangar, Masti Venkatesa, 307
 Aiyangar, P. T. Srinivas, 1214
 Aiyangar, S. Krishnaswami, 1091
 Aiyangar, T. K. Gopalswami, 1167
 Aiyangar, T. R. Srinivasa, 939
 Aiyangar, V. M. D., 412, 466
 Aiyar, A. S. P., 608
 Aiyar, A. S. Ramanatha, 230, 234.
 Aiyar, C. P. Ramaswami, 607
 Aiyar, C. S. 71
 Aiyer, Krishna, 609
 Aiyer, K. A. Subramania, 1215
 Aiyar, K. B., 308, 309
 Aiyar, K. R. Venkata, 1092
 Aiyar, K. V. Krishna, 15
 Aiyar, L. A. Krishna, 9, 10
 Aiyar, L. V. Ramaswami, 495
 Aiyar, M. S. Ramaswami, 295
 Aiyar, V. Subrahmanya, 811
 Ajwani, J. H., 1168
 Akhandanand, Bhikshu, 296
 Albright, W. F. 1436, 1437
 Alexander, P. C., 840
Al-Hamdani, H. F., 1544
 Ali, A. Yusuf, 1270
 Ali, Shah Iqbal, 841
 Ali, S. Muzaffar, 384
 Ali, S. Wazed, 1169
 Allen, James Stewart, 842
Allen, T. George, 1462
 Allen, W. E. D., 1383
 Altekar, A. S., 142, 277, 332, 786,
 787, 788, 789, 790, 791, 792
Altekar, A. S., 366
 Amery, L. S., 843
 Amin, Jung, A. H., 1524
Andrews, F. H., 29
 Anderson, Emma Dean, 187
 Appadorai Angadipuram, 844
 Appasami, A. J., 845
 Apte, B. D., 723, 1171
Apte, D. N., 628

- Apte, D. V., 62
 Apte, V. M., 494
 Aranjani, 1397
 Aravamuthan, T. G., 30
 Arberry, Arthur J., 1395, 1396
 Archer, W. G., 120, 761, 762
 Askari, Syed Hassan, 552
 Athalye, N. V., 413
 Atkins, Samuel De Coster, 940
 Avalaskar, S. V., 724
 Avasthy, R. S., 1006
 Awasthi, Bhagwandus, 253
 Ayyangar, see Aiyangar
 Ayyar, see Aiyar.
 Aziz, Abdul, 212
 Aziz, Wahida; 385, 610

 Bachmann, Hedwig, 763
 Bagal, Jogesh C., 611
 Bagchi, C., 1007
 Bagchi, Prabodh Chandra, 66
Bagchi, P. C., 431, 1368
 Bailey, H. W., 118, 143, 144, 206.
 Bake, A. A., 1369
 Balaratnam, L. K., 131, 911
 Balasubhramanya, S. R., 32, 386,
 1093
 Baliga, B. S., 1094
 Ballsntyne, James Robert, 497
 Banerji, Adris, 462,
 Banerjee, Anil Chandra, 1095, 1318
Banerjee Anil Chandra, 1115, 1182
 Banerjee, Bhupendra Nath, 553,
 554, 846, 847
 Banerjee, Brajendra Nath, 1008
 Banerjee, Brajendrasundar, 912
 Banerjee, D. N., 238, 818, 849
 Banerjee, D. R., 730
 Banerjee, Indubhusan, 1172
 Banerjee, J., 432
 Banerjee, Projesh, 72

 Banerjee, S. N., 1117
 Banerjee, Sures Chandra, 612, 613,
 614
 Banerjee, S. K., 33, 34, 233
 Banerjee-Sastri, A., 145, 297, 333,
 435, 913
 Banerjia, Jitendra Nath, 433, 434
 Baptnoedu, M., 1096
 Baqui, I. H., 725
 Barbour, Nevill, 1525
 Barnabas, John, 914
Barnett, L. D., 35, 463, 487, 1097,
 1098, 1239.
 Barret, LeRoy Carr, 941
 Bartholomeuze, A. E., 1358
 Barton, Sir William, 387, 1118
 Barua, Birinchi Kumar, 915
Barua, B. M., 146, 437
Basak Rudhagovinda, 414
 Basti, K. A. Nilkanta, 209
 Basu, Anathnath, 278, 279
 Basu, K. K., 1009, 1036, 1173
 Basu, M. N., 2, 3
Bates, E. S., 147, 148
 Batley, Claude, 58
 Bauwens, M., 850
 Bazin-Faucher, Mme. E., 1381
 Beaton, Mrs. Maude Hill, 1174
Belvalkar, S. R., 422
 Beri, S. G., 257
 Berytus, 1438
 Bhadrakarviji, Muni, 464
 Bhandare, L. S., 125
 Bhandarkar, D. R., 233
 Bharati, S. Pathak, 805
 Bhat, M. Mariappa, 615
 Bhatnagar, Krishan Chand, 616
 Bhatnagar, O. P., 239
Bhattacharya, Bhaban, 1116
 Bhattacharya, Harisatya, 298, 465
 Bhattacharya S., 177

- Chettiar, A. K., 391
 Chhabra B. C., 438, 439
 Chiang Yee, 1321
 Childe, V. Gordon, 1528
 Chintamani, T. R., 301 945
 Chitrava Siddheshwar, 508
 Chopra, G. L., 1120
 Christian, Le Roy John, 1322
 Clune, Franks, 1353
 Conant, K. J., 1446
 Coomarasawami, Ananda K., 487, 947, 1182
Coomarasawami Ananda K., 89
 Coray, Francis, 1341
 Coulter, John Wesley, 1496
 Coupland, Reginald, 854, 855, 856
 Coyajee, Jehangir C., 1400
 Craw, Sir Henry, 1323, 1324
 Cripps, A. Stafford, 857
 Crowfoot, J. W., 1447, 1448
 Crowther, S. J. K., 1325
 Cutta, Elmer H., 1013

 Dandekar, R. N., 947, 948, 1183
 Das, G. N., 392
 Das, Moti Lal, 90
 Das, Taraknath, 858
Das Taraknath, 1185
 Dasgupta, A. P., 1184
 Dasgupta, C. C., 4, 338
 Dasgupta, S. B., 152
 Dargawala, I. S., 1059
 Date, Y. R., 509
 Datta, Bhupendranath, 1386
 Datta, Jatindra Mohan, 918
 Datta, Kalikinkar 1014
 Dave, M. C., 201
 Dave, T. N., 510
 David, Fr. H. S., 1186
 Davis, Edwin B., 511
 Davis, Hassaldt, 1328
 Day, U. N., 1121

 Dayal, Trayag, 793
 De, J. C., 241, 242, 243, 458
De, J. C., 1187
 De, S. K., 302, 414, 625, 626, 949
De, S. K., 627
 De Montmorancy, Sir Geoffrey 1243
 De Silva, Colvin R., 1327
 De Silva, D. A., 1328
 De Souza, P. V., 1189
 De Wald, Ernest T., 191 192
 Decker, John Alvin, 1497
 Della Vida, G. Levi, 1530
 Delongaz, Pinhas, 1449
 Demetrius, J. G., 727
 Desai, B. D., 127
 Desai, Jehangir M., 1188
 Desai, Mohanlal Dulehand, 466
 Deshmukh, Madhav Gopal, 628
 Deshpande, C. D., 393.
 Deshpande, Y. K., 728
 Deva, Krishna, 794
Devadhar, C. R., 703
 Doyasthali, G. V., 129, 130 630
 Devi, Akshaya Kumari, 906
 Devi, Hira Kumari, 485
 Dey, H. L., 266
 Dharmashwar, Ganesh, 415
 Dharker, C. O., 860
Dhopeshuwarkar, A. D., 416
 Dikshit, Moreswar G. 339 340
 Dikshitar, V. R. R., 417, 631, 729, 861
Dikshitar, V. R. R., 1182
 Diskalkar, D. D., 1190
 Divanji, Prasad C., 219, 469
 Dixit, V. V., 303
 Dobby, E. H. G., 1362
 Drower, E. S., 1531
 Druequer, Seth 862
 Dubé, S. C., 766
 Dubberstein, Waldo H., 1481
 Duchesne-Guillemin, J., 1401

- Dugin, L. S., 1532
Dumont, P.-E., 950
Dunlop, D. M., 1533
Dutt, K., Guru, 951
Dutt, Samarajit, 280
Durkal, Jayendraray Bhahwanlal, 863
Dwivedi, M., 341
- Eastman, Alvan C.*, 89
Edwards, Edward J., 1500
Egerton, Franklin, 91
Ekvall, Robert B., 1426
Elwin, Verrier, 5, 6, 7, 8, 767, 919, 1191
Ementau, B. M., 77
Emerson, Rupert, 1372
Endres, Gordon Bandy, 1501
Enthoven R. E., 9, 10
Epstein Louis M., 1453
Ettinghousen, Richard, 633, 1534,
- Falk, Maryla, 952, 1192
Faris, Nabih Amin, 1535
Faust, David Earl, 1451
Fernandes, Braz A., 124
Field, Frederick Vanderbilt, 1502
Field Henry, 1452
Foruqi, H. E., 1536
Foucher, A., 1381
Fountaine, Eadric Clifford, 394
Fowler, Murrey, 768
Fox, R. M., 865
French, Francesca, 1385
Friberg, Hans Daniel, 1329
Froehly, Francis X., 281
Fuchs, Stephen, 11, 12
Fyzee, A. A. A., 556, 1537
Fyzee, A. A. A., 1193
- Gadgil, D. R., 254, 255
Gadgil, V. A., 177, 304
Gandhi L. B., 634
- Gandhi, M. K., 866, 867
Gangoly, O. C., 74, 92, 635, 953
Gangoly, P. C., 440.
Gangulee, Nagendranath, 121, 868
Ganguli, Kalyan K., 1194, 1195
Ganguly, D. C., 229, 1196
Garge, D. V., 954
Gausdal, G., 13
Gelb, Igance J., 1454
Gense, J. H., 730
George, S. K., 193
Gergan, Rev. J., 1427
Gershevitch, Ilya, 154
Ghani, Muhammad Abdul, 636
Ghosal, A. K., 244
Ghurye, G. S., 14
Ghosh, A., 342
Ghosh, Batakrishna 419, 637, 638
Ghosh, Batakrishna 366, 414, 513, 514, 955, 1182, 1184, 1197
Ghosh, Manomohan 639, 1198
Ghosh, Manomohan 366, 468, 1196
Ghosh, N. N., 282
Ghoshal R. K., 343, 344
Ghoshal, U. N., 640, 956, 957, 1122, 1373, 1374
Ghoshal, U. N., 305
Gidwani, Manno T., 1141
Gifford, Barry, 469
Gilani, Syed Manazir Absan 1538
Giles, L., 1239
Giusberg, H. L., 1455
Giri, Atmanand, 807
Glanville, S. R. K., 1571
Glidden, Harold W., 1456
Goetz, Herman, 93, 94, 95, 221
Goetz, Herman, 60
Goetze, Albrecht, 1457
Gode, P. K., 67, 122, 374, 557, 558, 559, 641, 642, 643, 644, 645, 646, 647, 648, 649, 731, 732, 733

- Gode P. K.* 220, 306, 411, 441, 476
Goitein, S. D., 1458, 1539
Goodrich, S. P., 1468
Gopal Das 1200
Gordine, Dora (Hon. Mrs. Richard Hare), 1354
Gordlevsky, V., 1459
Gordon, Cyrus H., 1460
Gordon Wilhelm Friedrich 1342
Gore, N. A. 629, 1201
Goswami, Prafulladatta, 1015, 1016
Goswami C. S., 1017
Gould, Sir Basil, 1428
Cour, Sir Hari Singh, 1202
Greene, Katrina 1503
Gubil L. N. 37, 38, 75
Guénon René 1203
Guha D. 169
Guha, Satisa C., 561, 1204
Guillaume, Alfred, 1461
Gujar, M. V. 734, 735, 736
Gunpat Rai 1160
Gunther, John, 1205
Gupta, Asoka, 395
Gupta, Hari Ram, 1123, 1382
Gupta, J. P., 1206
Gupta, Pratul C., 245, 737
Gupta, Parmeshwari Lal, 396
Gupte, Y. R., 738, 739, 740
Gurbax, Gope R., 1124
Gurner, C. W., 1207
Gyani, R. G., 345
Gyani, R. G., 39, 40, 795, 1208
Gyani, S. D., 907

Habibullah, A. B. M. 222, 402
Hafiz, Syed Muhammad, 111
Halifax, E. F. L. W., 809
Halim, A., 562
Hallade, M. M., 442
Hammond, Capt. Robert, 1429

Hamzavi, A. H. K. 1402
Harichandra, Lakshminarayan 1018
Haribhadrasuri 470
Harrison, J. V., 1403
Harshe 563
Hart, G. H. C., 1375
Hasan, Hadi, 1541
Hasravi, Syed Ahmad, 1407
Hastinal, Muni, 471
Hate, C. A., 769
Haughton, H. L., 796
Hayavadana, C., 564
Hayden, Joseph Ralston, 1504
Hayes, Ernest V., 194
Hayes, William C., 1462
Hazra, R. C., 908
Hedin, Sven, 1387
Heidel, Alexander, 1463
Heiling, Robert, 96
Heimann, Betty, 155, 808, 1209
Heinhard, H., 1019
Hemachandrasuri, 809
Henning, W. B., 1404, 1494
Heras, H., 41, 42, 904, 1910
Heras, H., 1505
Herzfeld, Ernest E., 1405, 1465
Hivale, Shamrao 767
Hmidullah, M., 1540
Holden, C. L., 810
Holland, Sir Robert, 870
Holscher, U. R., 1406
Horn, Florence, 1506
Hornel, James, 43, 1211
Hosain, M. Hidayat, 1100
Hubbuck, Sir, John, 1020
Hudson, Geoffrey Francis, 1507
Humphreys, Christmas, 156
Husain, Mahdi, 44
Husain, Shaikh Chand, 1542
Husaini, Q. S. Kaeimullah, 1543
Hutchinson, E. W., 1343

- Huth, Hans, 256
 Hyamson, A., 1465
 Hyatt, J. P., 1434

 Imlah, Albert Henry, 131
 Ingholt, Harald, 1466
 Ireland, Philip W., 1467
 Ivanow, W., 1544
 Iyengar, see Aiyangar
 Iyer, see Aiyar

 Jaffar, S. M., 568
 Jagan Nath, 208, 369, 1216
 Jain, Hiralal, 569
 Jain, Kamta Pasud, 472
 Jaiyama, Nai Direck, 1344
 Jethar, G. B., 257
 Jayaraman, K., 874
 Jeffery, A., 1552
 Jha, Achyutanand, 651
 Jha, Gangnath, 812, 813, 814
 Jinavijayaji, Achariya, 652.
 Jog, D. V., 958
 Johnson, Allan Charles, 1468
 Jonston, E. H., 443, 1218
 Jois, H. Srinivas, 1038
 Joseph, T. K., 1219
 Joshi, Bhargava Sastri, 515,
 Joshi, C. V., 132
 Joshi, Ganesh Narayan, 1220
 Joshi, Lakshman Sastri, 420
 Joshi P. M., 741
 Joshi, S. N., 742, 743, 744, 745
 Joshi, Sundar Samuel, 421
 Joshi, Umashankar, 570
 Joshi, V. C., 246
 Joshi, V. M., 746
 Joshi, V. V., 1221

 Kabir, Humayum, 133
 Kalapesi, A. S. 1071
 K mat, V. V., 283

 Kane, P. V., 310
 Kane, P. V., 311, 653
 Kanta, Surya, 959
 Kanta Das, Rajani, 97
 Kantisagarji, Muni, 473, 474
 Kapadia H. R., 475, 476
 Kapur, G. C., 1125
 Karim, Rezaul, 875
 Karkhanis, M. K., 284
 Karinorkar, A. P., 16, 112, 113, 285,
 960
 Karmarkar, A. P., 414
 Karnik, H. R., 961
 Karp, J. Pelzer, 1508
 Karve, C. G., 509, 654, 747, 748
 Karve, D. G., 134, 258, 876
 Karve, Iravati, 18, 770
 Kataki, Sarbeswar, 444
 Katrak, J. C., 571
 Katre, S. L., 375, 376, 516, 517,
 518, 519
 Katre, S. L., 122
 Kavi, M. Ramakrishna, 346, 572
 655 1222
 Kazi, S. N., 1039
 Kedar, T. J., 962
 Kempers, A. J., Bernet, 459
 Kent, Roaland, G., 347
 Kent, L. B., 312, 1126
 Khubaadar, A. P., 656
 Khan, Abdul Majeh 1021, 1022
 Khan, Abdul-Muid, 1545
 Khan, Gulam Mustafa, 657
 Khan, Mir Ahmad Ali, 286
 Khan, Mohibul Hasan, 1101
 Khan, Mohammed A. R., 91, 99
 Khanna, R. K., 259
 Khare, G. H., 797, 920, 1040
 Khute, Ganesh Hari, 741
 Khera, P. N., 1223
 Khiste, Datuknath Shastri, 157

- Kosala, J. N., 877
Khot, S. L., 422
 Kihe, M. V., 749
 Kincaid, Charles A., 1072
 Klein, Walter C., 1546
 Kokil, M. O., 348, 1224
 Konkow, Sten, 520
 Kosambi, D. D., 158, 521
 Kothari, M. P., 658
Kramer, S. N., 1463
 Krumrich, Stella, 522
 Kraus, Paul, 1547
 Krenkow, F., 1225
 Krieger, Herbert, W., 1509
Krishnan, A. N. 349, 1100
 Krishna, M. H., 17, 573.
 Krishna, Rao, Bhavaraju V., 659, 1103
 Krishnadas, Rai, 45, 313
 Krishnamacharya, Embur, 159, 620
 Krishnamurti, Y. G., 878
Krishnan, A. N., 114
 Kulkarni, 135.
 Kumar Das, Ranendra, 879.
 Kumarappa, Lalita, 76.
 Kunhan Raja, C., 314, 315, 660, 661, 662.
Kunhan Raja, C., 83, 963, 1226, 1227
 Kunst, Arnold, 1228
 Kurdian, H., 1435
 Kuriyan, George, 397, 398
 Kuriyan, K., 1229
 Kurz, Otto, 1443
 Kyin, U., 1330

 Lacheman, Ernest Rene, 1484
 Laddu, R. D., 964
Laddu, R. D., 477
Lahuri, A., 196
 Lakshminarasu, P. S., 46, 160
 Lakshmiranasianhan, S., 260.
 Lamb, Harold, 1388

 Lambriek, H. T., 1142, 1143, 1144, 1145.
 Lambton, Ann K. S., 1408
 Langsdorff, A., 1469
 Lanyon, -Orgill, P. A., 1572
 Law, B. C., 47, 181
Law, B. C., 161.
 Leach, F. Burton, 1230
 Le Foy, Margaret, 880
 Le Meri, 77, 78.
 Le May, Reginald, 1346
Le May, Reginald, 1355
 Lesau, Wolf, 1470, 1471
 Lichtenstaedter, Ilse, 1518
 Lieberman, S., 1472.
 Liebesny, Herbert, 1473
 Linalithgow, Lord, 1231.
Little, K. L., 18.
 Lloyd, Seton, 1449, 1474
 Lohia, Ram Manohar, 881
 Lokamathun, P. S., 201.
 Loper, Alexander Coburn, 162
 London, Kenneth Perry, 1345
 Lovett, Sir Verney, 882
 Ludwing, E., 1475

 MacFadden, Clifford Herbert, 1510
 Macdonald, David Ian, 399
MacLagan, H. D., 100
 Madhavananda, Swami, 815
 Magdum, A. B., 478
 Majumdar, Bimanbilhari, 663
Majumdar, Bimanbihari, 1232
 Majumdar, D. N., 19, 20, 21, 22
 Majumdar, M. R., 101, 664, 1087
Majumdar, R. C., 48, 350, 417
 Majumdar, Surit Sukhar, 1023
 Malaviya, D., 485
 Malhan, P. N., 1233, 1234
 Malkani, G. R., 816, 817
 Mallayya, N. V., 445

- andudi, Syed Abdul Ala, 1549
Mankad, D. R., 909, 1235
Manoharhohia, Raur, 883
Mansbach, Willy, 1550
Manuk, P. C., 102
Marathe, A. V., 750
Marivalla, C. L., 1146, 1147, 1148
Marshall, R. R., 1041
Martin, G., 23, 24
Mason, Lt.-Col., 1429
Mathews, John, 574
Mathur, V. S., 401
Martinovitch, N., 1574
Masani, Minu, 262
Mayer, L. A., 1551
McCown, D. E., 1409, 1469
McGuire, Paul, 1573
McLeish, Alexander, 1331
Medhi, K. R., 1024
Mee, Wong Fook, 1363
Mehendale, M. A., 524
Meherally, Yusuf, 1236
Mehta, R. A., 965
Mendelsohn, I., 1552
Menon, Chelnat Achyuta, 316
Menon, C. Narayana, 317
Menon, P. K. Karunakara, 247
Menon, K. Achuyuta, 1237
Merchant, K. T., 933.
Merrill, T. Froderick, 1575
Merriman, R. D., 1150
Miles, George C., 1238
Millar, R. T. C., 921
Miller, Barnette, 1553
Miller, Charles Constant, 1511
Mills, Lenox A., 1364, 1517
Minorsky, V., 1239, 1410, 1554
Minovi, M., 1411
Mirasbi, V. V., 351, 352, 353, 377,
798
Mirchandani, B. D., 1151, 1152
Misra, Brahmasankar, 68
Misra, B. K., 263
Misra, B. R., 1127
Misra, Nitya Nand, 354
Misra, Umesh, 665
Mitchell, Kate Louise, 884, 1512
Mitra, A. K., 525
Mitra, Jagadish Chandra, 966
Mitra, Kalipada, 446, 447, 479, 480,
1035
Mitra, K. P., 1161
Mitra, Nipendra Nath, 885
Mitra, Sarat Chandra, 771, 772
Mitra, Sisirkumar, 1240
Modak, Cyril, 1241
Motira, Akhil Chandra, 1242
Montgomery, James A., 1476
Montmorency, Sir Geoffrey De, 1243
Mookerji, See Mukerji
Moraes, F. R., 1244
Moraes, George M., 231, 460
Moraes, G. M., 526, 1043
Moran, M. D., 1245
Morant, G. M., 1389
Merey, Charles Rufus, 195
Morrison, Ian, 1365
Moses, Angelo, 818, 819, 1246
Moses, S. T., 1073
Muhazzab, 1555
Muhlenfeld, A. 1376
Mukerjee, Dhirendranath, 204, 370
Mukerjee, D. P., 103
Mukerjee, Radha Kamal, 163, 265,
266, 888, 1247
Mukerjee, Radha, Kumud, 205, 287
Mukerjee, H. C., 136, 264, 886, 887
Mukerjee, K., 1025
Munshi, D. C., 1074
Munshi, M. C., 268
Munshi, K. M., 575, 1248
Murphy, 137

- Murti, G. Srinivasa, 666
 Muthuswami, S., 481.
 Myers, George H., 1477
 Myleru, C. R., 79.

 Nadel, S. F., 1478
 Nadvi, M. S. Abuzafar, 667
 Nadvi, Syyed Sulaiman, 1249
Nag, Kalidas, 7, 1250, 1556
 Nagar, M. M., 448, 449, 450
 Nagar, R. N. 1153, 1154
 Nageswara Rao, S., 1251
 Nahta, A., 668
 Naidu, B. V., Narayanaswami, 267,
 288
 Nainur, S. M., Husayn, 402, 1557
 Nair, Lajpat Rai, 1252
 Nair, P. Krishnan, 669
 Namboyar, Raghavan, 576
 Nanawimala, Kirielle, 1322
 Narahari, H. G., 318, 577, 578, 579.
 580, 907, 968, 969
Narahari, H. G., 820
 Narain, Brij, 223
 Narasimhachar, L., 581
 Narayan, J. S., 773, 1332
 Narayanan, V., 328
 Navre, N. S., 670
 Nehru, Jawaharlal, 1253, 1254
 Neilson, Ditlef, 1479
 Nene, H. N., 671
 Nilkanth, Vinodini, 1075
 Nirmaldas, Sobhraj, 224
 Niyogi, J. P., 269
 Nizamuddin, Muhammad, 1412
 Noman, Mohammad, 889
 Noronha, Castilho de, 1333
 Noyce, Sir Frank, 890

 Ojha, Gaurishankar H., 717
 Ojha, R., 970
 Orlinasky, Harry M., 1480

 Padhye, K. A., 165
 Padhye, Prabhakar, 891
 Panchamukhi, R. S., 49, 482
 Pandey, Kanti Chandra, 821
 Pandey, Raj Bali, 922, 971
 Pandey, A. C., 104
 Pandey, Sarma L. P., 1255
 Pandya, A. N. 1076
 Pandya, Amrit V., 1077
 Pantulu, N. K. V., 910
 Papat, P. V., 146
 Pardasani, N. S., 892
 Parker, R. H., 1257
 Parker, Richard A., 1481
 Parkhi, R. S., 1257
 Paruck, Purdoonjee D. J., 1078
 Pathak, Sridhar Shastri, 672
 Patkar, M. M., 527, 528
 Pawar, A. G., 226
 Pawar, A. G., 1042
 Peffer, Nathaniel, 1513
 Peirce, H., 1482
 Perera, S. G., 196
 Perlmann, M., 1483
 Perumalil, Rev. A. G., 1258, 1259
 Pfeiffer, Robert Henry, 1484
Pfeiffer, Robert Henry, 50
 Philips, Joseph D., 1503
 Pillai, G. Subramania, 673
 Pillai, K. Kanaputhi, 529, 530
 Pillai, M. S. Purnalingam, 674
 Pillai, P. K. Narayana, 972
 Pillai, R. P. Sethu, 675
 Pillai, S. Vaiyapuri, 676, 677
 Pillai, T. P. Palaniappa, 678
 Pinguly, Parasuramayya, 1104
 Pinkham, Mrs. Mildred, 923, 924
 Pisharoti, K. Rama, 679
 Pithawalla, Maneek B., 1261
 Poduval, R. V., 584
 Poliak, A. N., 1485

- Popper, W, 1558
 Porter, Catherine, 1514
 Potdar, K. R., 925
 Prabhu, R. K., 892, 973
 Pradhan, G. R., 774
 Prakasa Rao, V. L. S., 403
 Prakash, Apurva, 105
 Pranavananda, Swami, 404, 926
 Prem, Sri Krishna, 166
 Premananda, Swami, 974
 Premi, Nathuram, 483
 Primrose, J. B., 1262
 Prostov, Eugene, 1452
 Pugh, Wilma J., 256
 Puntambekar, S. V., 751
 Purandara, K. V., 752, 753, 754
 755, 756
 Puri, Baij Nath, 51, 207, 1264
 Pusalkar, A. D., 319, 680

 Quigley, Harold Scott, 1515
 Qureshi, I. H., 202, 227, 270, 1128

 Radhakrishna, K. N., 405
 Radhakrishnan, M. P., 681, 822,
 1265
 Raghavan, V., 320, 682, 683, 684
 685, 686
 Raghubir Singh, 585
 Rahaman, A. F. M. Khalilur, 1026,
 1027
 Raichura, Gokuldas, 1044
 Raja Rao, M., 80, 975
 Rajchman, Marthe, 1507
 Rajkova, S. C., 235
 Raju, P. T., 823
 Rama Rao, R., 1105
 Raman, T. A., 1266
 Ramakrishna, M., 687
 Ramakrishnan, V. G., 52
 Ramakrishnanayaya, K., 531, 532
 Ramanujam, M. S., 688

 Ramanujachari, R., 824
 Ramprasad, Chanda, 25
 Ramaswamy, T. N., 271
 Ranade, D. P., 138
 Ranade, G. H., 689, 772
 Ranade, Ram Keshav, 1267
 Rangaswami, K. V., 64
Rangaswami, K. V., 106
 Ranjanam, K. Lakshmi, 690
 Rao, A. Venkata, 69
 Rao, B. Gururaj, 691
 Rao, C. Hayavadana, 1268
 Rao, G. Hanumantha, 484
 Rao, H., Srinivasa, 1269
Rao, K. S., 692
Rao, P. Kodana, 1270
 Rao, P. Sama, 107
Rao, T. Bhujana, 168
 Rao, U. R., 893
 Rao, U. Venkatakrishna, 1271
 Rath, P. C., 236
 Rau, Shankar, 533
 Ravi Varma, 693
 Ravi Varma, L. A., 322
 Ravi Varma, R., 237
 Rawlinson, H. G., 1272
 Ray, H. C., 1273
 Ray, K., 694
 Ray, Lila, 698
 Reddiar, V. Venkata Rajalu, 534,
 535
 Regmi, D. R., 1163 1164, 1165, 1430
 Reid, Sir Robert, 1028
 Reu, Bisheswar Nath, 1079
 Rhys Davids, 169, 170, 171
 Rice, Stanley, 1080
Richardson, F. J., 59
 Richardson, Mrs. P. E., 81
 Rigg, Horace Abram, 1390
 Rivenburg, Sidney White, 1029
 Riza-zadah, 1413

- Rizvi, S. M. Taher, 139
 Rizvi, S. N. Haidar, 378, 1274
 Robinson, G. L., 197
 Roerich, George N., 1431
 Romulo, Carlos P., 1516
 Roth, Andrew, 1356
 Roussos, Th., 927
 Roy Chaudhury, M. L., 227
 Roy Chaudhury, S. P., 452
 Roy, M. N., 26, 928
 Roy N. B., 203, 1129
 Roy, Robindra Lal, 272
 Roy Kolinalal, 406
 Saksena S. K., 1276
 Roy, S. K., 1275
 Rowland, Benjamin, 454
 Ruben, Walter, 321
 Runganadan, Mrs. S. E., 929
 Rupert, Emerson, 1517
 Ruthnaswami, M., 198

 Sa'adah, Khalil, 536
 Sajun Lal, K., 757
 Sakhere, M. R., 422
 Saksena, Baburam, 695
 Saksena, Banarsi Prasad, 1130
 Saksena, S. K., 1276
 Saksena, S. R., 825
 Saletoore, B. A., 1106, 1107
 Sambamurti, P., 82, 283
 Sampat, D. D., 1645
 Sampatkumaran, M. R., 696, 826
 Sandesara, B. J., 697
 Sanghavi, Sakhalaji, 485
 Sankalia, H. D., 35, 63, 355
 Sankara, Ananda, 698
 Sankaram, C. R., 637
 Saran, P., 402
 Sarasvati, Hariharanand, 538, 920
 Sarasvati, S. K. 356
 Sarkar, Benoy Kumar, 894, 931, 1277
 Sarkar, Dines Chandra, 172, 362, 363, 364, 365, 366, 544, 599
 Sarkar, Dines Chandra, 717
 Sarkar, Guru Das, 173
 Sarkar, Jagadish Narayan, 1030, 1046, 1047, 1414
 Sarkar, Mohendra Nath, 174
 Sarkar, S. C., 373, 1031
 Sarkar, Upendranath, 1088
 Sarma, B. M., 895
 Sarma, B. N. Krishnamurti, 423, 827
 Sarma, Dasharatha, 361
 Sarma, D. R., 586
 Sarma, Har Dutt, 543, 699, 700
 Sarma, Indra Dutt, 896
 Sarma, K. Madhava Krishnan, 486, 539, 587, 588, 589, 590
 Sarma, Naga Raja, 175
 Sarma, K. Venkateswara, 407
 Sarma, L. P. Pandeya, 799
 Sarma, M. Somasekhara, 371
 Sarma, P., 1131
 Sarma, P. V. Varadaraja, 591
 Sarma, Sri Ram, 123, 223, 1278
 Sarma, Sri Ram, 1115
 Sarma, Y. Subrahmanya, 701, 702
 Sastri, Balasarya Khuperkar, 829
 Sastri, Dharmendra Brahmachari, 976
 Sastri, D. B., 177
 Sastri, G. Bhattacharya, 703
 Sastri, Hirunanda, 39, 357, 487
 Sastri, Kapileswara, 108
 Sastri, Kokileswar, 623
 Sastri, K. A. Nilakanta, 176, 358, 461, 592, 593
 Sastri, K. S. Ramawami, 594, 1279, 1280
 Sastri, K. S. Visvanatha, 713
 Sastri, Marulkar, 65
 Sastri, M. P. L., 540
 Sastri, N. Aiyaswami, 177, 359, 704, 705, 706

- Sastri, N. Subramanya, 831
 Sastri, N. Sundramanya, 273
 Sastri, N. M., 830
 Sastri, N. S. N., 832
 Sastri, P. P. Subrahmanya, 140, 707
 Sastri, R. Sharma, 1281
 Sastri, Srikanta, 905, 1357
 Sastri, Surendranath, 710
 Sastri, S. K. Ramanatha, 712
 Sastri, S. Subrahmanya, 83, 708, 709
 Sastri, S. S. Suryanarayan, 711, 833, 1282
 Sastri, V. A., Ramaswami, 714
 Sastri, V. P., 715
 Satavalkar, S. D., 323
 Sathianathair, R., 1283
 Satyarthi, Devendra, 776, 777, 778, 779
 Sauerbrei, Claude, 54
 Savarkar, V. D., 1048
 Schaefer, Herwin, 55, 1391
 Schaeffer, C. F. A., 1486
 Scherman, Lucian, 27
 Scott, Hugh, 1458, 1487
 Schroeder, Eric, 1415
 Seddon, G. N., 1156
 Sehgal, S. R., 541
 Sen, Amiyakumar, 1284
 Sen, Benoychandra, 360
 Sen, Niva Narayana, 178
 Sen, Surendranath, 289, 1108, 1285, 1286, 1287
 Sengupta, P. C., 372
 Sengupta, N. N., 424
 Serjeant, R. B., 595, 1559
 Seth, H. C., 324, 325, 1288
 Seth, H. C., 115
 Shah, Chunilal, 1280
 Shah, Khushal Talaksi, 274
 Shah, M. H., 758
 Shah, P. C., 141
 Shah, P. C., 116
 Shah, T. L., 1081, 1290
 Shaikh, C. H., 596, 1049
 Shajarah, Hussain, 1416
 Shamasastri, R., 326, 716, 977, 978, 979, 980, 981, 982
 Sharadamma, Miss M., 1291
 Sharif, M. M., 1560
 Sharma, see Sarma.
 Shastri, see Sastri.
 Sheldon, F. L., 1292
 Shelvankar, K. S., 1293
 Shenoy, Bellikpith kazhunnath, 1334
 Shepherd, Jack, 1518
 Shore, S. A., 800
 Sherwani, H. K., 1050, 1051, 1052
 Shuhab, Taheri, 1417
 Shukla, Harshadrai Sankleshwar, 1082
 Shustery, A. M. A., 1563
 Siddiqi, A. M., 597, 1414
 Simon, A. I., 543
 Simon, Walter, 1432
 Simsar, A. Mehmed, 1564
 Singh, Jangir, 1296
 Singh, N. K., 1335
 Singh, Sohan, 598
 Singh, Udaya Narayan, 983
 Singhal, C. R., 801
 Sinha, A. N., 248, 379
 Sinha, H. N., 759
 Sinha, Nirmal Chandra, 1032, 1156, 1294, 1295
 Sinha, Sachchidananda, 1132
 Sircar, see Sarkar.
 Sitapati, G. V., 932
 Sitaraman, M. L., 84, 85
 Sitaramiah, S., 984
 Siveram, M., 1349
 Siveramamurti, C., 453, 455
 Smith, Nicol, 1336
 Smith, William Stevenson, 1576.

- Sohoni, S. V., 802
 Somayaji, R. L., 834
 Soni, R. L., 179
 Soper, Alexander C., 180
 Spate, O. H. K., 1337
 Spoiser, E. A., 1488, 1489
 Spreen, H., 86
 Srikantaya, S., 836
 Srinivas, M. N., 933
 Srinivasa, K. R., 692
 Srinivasachar, P., 367
 Srinivasachari, C. S., 760, 1109
 1297, 1298
 Srinivasachariar, A. M., 328
Srinivasacharyar, C. C., 202, 228, 454
 Srinivasacharya, K., 824
 Srinivasan, V., 1110, 1299
 Srivastava, A. L., 1033
 Srivastava, S. M., 985
 Srivatsa, 897, 898, 1300
 Stamps, Dudley, 1350
 Starr, Richard F., 50
 Stede, W., 181, 182
 Steele, Koith C., 1577
Steele, Francis Rue, 1481
 Stein, Sir Aurel, 408, 1392, 1393
 Steindorff, George, 1577
 Sternbach, Ludwik, 934, 1565, 1578
 Stewart, P. M., 1053
 Stoll, Dennis, 87, 1301
 Strauss, Patricia, 809
 Subba, Rao T. V., 1054
 Sufi, G. M. D., 290
 Sukenik, E. L., 1490
 Sukhlaji, Pandit, 488
 Sukthankar, V. S., 329, 330, 627
 Sundarm, Lanka, 1034
 Sundaram, V. A., 291
 Swettenham, Sir Frank, 1366
 Sykes, P. M., 1419
 Symes, Lillian, 900
 Tai Chi Pao, 1579
 Tamaskar, B. G., 249, 250
 Tamy, K. P. Padmanabhan, 1111,
 1112, 1113
 Tarapore, P. S., 803
 Taraporewala, L. J. C., 119, 1302
 Tatacharya, D. T., 545, 546, 601
 Tavadia, J. C., 1420
 Thakar, U. G., 1083
 Thakkar, A. V., 28
Thomas, E. J., 1055
 Thomas, F. W., 110
 Thomas, P., 780
 Thompson, Virginia, 1517
 Tin U Saw Ohn, 1303
 Tirtha, Ravi, 835
 Torrey, Charles C., 1580
 Tripathi, Rama Shankar, 1304
 Tritton, A. S., 566, 1305
Tritton, A. S., 1239, 1520, 1531,
 1537, 1544, 1567, 1568
 Trivedi, A. B., 1084
 Trivedi, P. M., 275
 Trueblood, L. W., 1337
Tsulos, Dimitis, 190
 Tungar, N. V., 718
 Tweedie, M. W. F., 1367
 Tyler, R., 1482
 U Tha Zan U., 1338
 Upadhyaya, B. S., 456, 1157
 Upadhyaya, S. C., 1056
 Upadhye, A. N., 489, 547, 1306
Upadhye, A. N., 69, 380, 490
 Unvala, J. M., 804, 1421
 Vadakarn, Luang Viditr 1351
 Vadekar, R. D., 146
Vadkar, T. D., 483
 Vahiduddin, S., 1561
Vaidya, N. P., 492
 Vaidya, Sunderrao Bhaskar, 1309

- Vaidyanatha, 63
 Vaidynathan, H. S., 1114
 Vaidyanathan, K. S., 381, 1310
 Vajira, Sister, 183
 Vajiranana, P., 185
 Valavalkar, Pandharinath, 935
 Valiuddin, Mir, 1559, 1570
 Van Buren, E. Douglas, 1492
 Vandenbosch, Amry, 1377
 Van Der Laan, J. J., 1378
 Varadachari, K. C., 186, 425, 426, 427, 837, 987
Varadachari, K. C., 117, 124, 638, 1311
 Varadachariar, Sir S., 428
 Variar, P. S., 70
 Varma, K. Goda, 719
Vedekar, R. D., 476
 Velenkar, H. D., 988, 989
 Venkata Rao, M. A., 838
 Venkatarmanayya, N., 1115
 Venkatarangaiya, M., 276
 Venkateswaran, C. S., 548
 Venkatramia, D., 839
 Venn, T. W., 1057
 Verdarn, R. J., 1379
 Verhoeven, F. R. J., 1380
Varma, B. D., 595
 Vernon, Paul Egbert, 409
 Vidyalankar, Vanashidhar, 720, 721
 Vijaya, Ratna Prabha, 491
 Visal, Gulsham, 1422
 Von Glassenapp, Helmuth, 492
 Von Grunebaum, Gustave E., 1581
 Vriddhagirisan, V., 1116
 Vyas, Kantilal B., 722
 Waddington, Hilary 56, 1004
 Wadia, D. N., 1085, 1312
 Wadia, Sophia, 1313
 Waknis, T. D., 1086
 Warnasuriya, W. M. A., 1339
 Watson, Sir Alfred, 901
 Webb, A. W. T., 1089
Weitzmann, Kurt, 1443
 Whittemore, Thomas, 1493
 Wijayarathne, D. J., 1340
 Wijesekara, O. H. de A., 990
 Wilder, Donald N., 1582
 Wilkinson, J. V. S., 1423
 Wilson, C. E., 1424
 Winstedt, R. O., 1203, 1360, 1364, 1366
 Woodruff, Helen, 199
 Worrell, William H., 1495
 Yeh, George K. C., 1315
 Yunus, Mohammad, 1316
 Yusufuddin, K. M., 292
 Zaden, Kazim, 1425.
 Zamin Ali, S. M., 1317
 Zernov, Nicolas, 200

GENERAL INDEX

(Numbers refer to items, not to pages)

- Abbe Dubois, Historical importance of, 1291
- Abhayasingh of Marwar, Letter of, 1079
- Abhidhānaratnamālā of Halāyudha, 500
- Abhinavagupta's theory of meaning, 821
- Abhir, Traikut and Maitrak, 1081
- Abu'l-Hāshim, 1558
- Acharriya, Hemachandra, 126
- Acyutaraya Modak, Soubhagya-kalpadrūpa of, 642
- Acyutasarana Modak, Prarabdhi-dh-vāntasmūrti, 579
- Acyutārāyabhyudaya of Rājanātha Dīndīna, 605
- Adam's Report of the state of education in Bengal, 277
- Address by Sir Stafford Cripps to the House of Commons, 857
- Administration and school life under Vijayanagar, 1055
- Administration of the Sultanate of Delhi, 202
- Administration of Justice in Nuzi, 1473
- Adyar Library, Descriptive catalogue of Sanskrit Manuscripts, 590
- Adyatana Prakasa Karyalaya, 702
- Aesthetic problem, 832
- Afghanistan at Shah Zaman's accession, 1382
- Agācha, Identification, 396
- Agate industry of Cambay, 1056
- Agni in the Vedas, 977
- Agaria, 7
- Aggruza II, 332
- Aggruka III, 332
- Agra before the Mughals, 44
- Agrocha, Identification, 396
- Ahalya Kamadhenu of Kesavadasa, 413
- Ahichchhatra, A coin of Vāṅgapatī king of, 786
- Ahichchhatra, Panchalas and their capital, 47
- Ahmedabad guide, 1082
- Ahmedabad, Muslim monuments of, 335
- Ahom kingship, 235
- Airavata-caritraṇu, 572
- Aishah, The beloved of Mohammed 1520
- Ajadatta, Two coins of, 788
- Ajanta, Vākattaka inscription in Cave 86 at, 349
- Ajmer, Historical and descriptive 400
- Akbar, 1272; Din-i-Ilahi of the religion of 228; Jaina priests at the Court of, 466; Pargana officials under, 226; Rāma-Sita silver half-rupee of, 783; Religious opinion of, 215
- Akbar and the Christians, 210
- Akbar and the Zoroastrians, 214
- Akbar and his connection with Sind 1140
- Akbar's Dar-ul-Khilafat, Historical outline of, 33

- Akbar's reign, Historical remains of early, 34
- Akhand Hindustan, 1248
- Akho, 570
- Alambanapariksa and Vriti by Din-naga, 177, 704
- Alaṅkāra śāstra, Studies of some concepts of, 684
- Alaṅkāradarpana, 542
- Alaṅkāramahodadhi, 634
- Alaṅkāratnākara of Śobhakaramira 629
- Alaṅkārikas, Some stages of love in the views of, 669
- Albright, William Foxwell, Bibliography of, 1480
- Al-Bārūnī, 1225
- Alexander Read correspondence, 1291
- Alexander's crossing of the Tigris and the battle of Arbela, 1393
- Al-Ibanah 'An Usul Ad-Dīyanah, 1546
- Al-Ikilil, 1535
- Al-Minhaj, 290
- Alivardi Khan's expedition to Orissa, Mayurbhanj during, 1005
- All about 'Vṛata' in the Rgveda, 494
- Allelujah, 973
- Alphabetical list of Manuscripts in the Oriental Institute, Baroda, 576
- Alvar of Tirumalisai, 426, 427
- Amaravati sculpture in the Madras Museum, 453
- Amavasya in Mythical and philosophical thought, 952
- Amin, Motibhai, 141
- Ananda K. Coomaraswamy, Writings of, 633
- Ananda Ranga, Pillai, 1095
- Ananda Ranga Pillai's Diary, New Pages from, 401
- Ānandarāya Makin, Jīvanandanam of, 666
- Ānantārya, Nyāya Bhāskara of, 650
- Ānantavarman, Tekkali plates of, 344
- Ancient documents from Dodhalpur, 564
- Ancient East, Iran in, 1405
- Ancient Egypt as represented in the Museum of Fine Arts, 1576
- Ancient historical places around Ghoga and Pīram, 1076
- Ancient India, History of 1304; Ship-building in, 1237; Mineralogy and mining in, 1275; University education in, 282; Vratyas in, 16, Widow burning in, 917
- Ancient Manuscripts of Mahābhārata found in Kashmir, 294
- Ancient Near East, Some sources of intellectual and social progress, 1488
- Ancient Vijnaptipatras, 487
- Āndhra Desa Diamond in, 1104; History of the early dynasty of 1103
- Āndhra Desa Library Conference, 527
- Āndhra Folk-Songs, 776
- Āndra Sarvasamu, 1096
- Anekāntajayapataka by Haribhadra Śūri, 475
- Anekārthanāmāta Vinayasāgṛa, 527
- Anekāntavada or the Jain philosophy of Relativity, 484
- Anglo-Dutch rivalry in the matters of the East Indian Archipelago, 458
- Anglo-Nepalese trade pact, 1164
- Anglo-Nepalese relations in the last decade of the 18th century, 1161
- Anthropological approach to the study of Ind an sociology, 14
- Anthropometric investigation of the Madhyandina Brahmins, 18

- Anti-Christian propaganda in the Mamluk Empire, 1483
- Anudhyāta, Meaning of, 544
- Anūpa simaguṇāvatāra of Viṭṭhala Krishna, 660
- Apabrahṃsa literature. Some recent finds, 569
- Āpastambasṃṛti, 937
- Appayya Dikṣita's Sivādhyānapaddhati, 707
- Arab geographers' knowledge of South India, 402
- Arab navigation, 1249
- Arab-Sassanian coins. Catalogue of, 795
- Arabian Nights. Greek form elements in, 1581
- Arabic nautical vocabulary from Al-Aqabah, 1456
- Arabic treasures at Princeton, 1564
- Arabic and Persian inscriptions in Gujarat, 348
- Arabic studies today, 1455
- Āranyaka-Parva, 330
- Archaeological Notes, 1466
- Archaeological studies 1438
- Archaeology, Amateur excursion in Lower Sind, 1142; Studies in Jewish, 1490; Progress of South Indian, 49
- Archaeology of Gujarat including Kathiawar, 35
- Archaeology and the religion of Israel, 1436
- Architecture, Design developments of India, 58; Evolution of Buddhist, 102
- Architecture and sculpture, Hindu, 57
- Ardhamagadhi, Introduction to, 501, 513
- Areca-Nut trade and the East India Company, 242, 243
- Arikamedu. Inscribed pot-sherd from, 358
- Armenian Manuscript in the Greek miniatures, 1435
- Art, Conception of beauty in Hindu, 104; Early Christian, 195; Index of Christian, 199; Northeast Asiatic, 1519; Symbolism in Indian, 107
- Art and architecture in Nepal, 1162.
- Art and culture, Some aspects of Buddhist, 173
- Art education in India, Problems of, 94
- Art in India, Year's progress of, 92
- Arth-Shāstra ko mūl Siddhant, 253
- Aryabhatīyavyākhyā of Raghunātha Rāja, 589
- Āryan view of life, 111
- Āryans against the Naga cult. Early attempts of, 113
- Āryasūri. Jātakamālā of, 157
- Ashtagar, Sale price in larins of a wadi in, 739
- Ashtak Prakāraṇ, 470
- Asi Adi Puruṣa. Anniversary of, 753
- Asia, Earliest known inhabitants of Central, 1389
- Asia. Ethnology of Central, 1386
- Asia, British rule in, 1364
- Asia Minor, Solukj State in, 1459
- Āśoka Maurya, 1272
- Āśoka notes, 209
- Āśoka, Parimada in the inscription of, 302
- Āśoka epigraphs, 350, 356
- Āśoka inscriptions, Comparative grammar of, 524
- Āśoka's edict and Sagga, 359
- Asrutarthopanyāsa, 601

- Assam Brajvali literature, Philosophical aspects of, 1024
 Assamese ballads, 1015
 Assamese literature, Subjectivism in, 1016
 Astronomical chapter of the Buda-hishan, 1494
 Asvalāyanagrhyasūtra, 936
 Asvamedha, Die Yajus de, 950
 Atharva Pratisakhya, 959
 Atharva Veda, On the structure of, 964; Kashmirian, 941
 Atharvādodīya-Kausika - grhyasūtra, 983
 Atharvavedic conception of the motherland, 971
 Atlas of Far Eastern politics, 1507
 Atthusalini, 146
 Audumbara temple coins, 802
 Augustus Cleveland, 1009
 Ayurvedic studies, Universities in ancient India with special reference to, 287
 Azad, Maulana Abdul Kalam, 128-136

 Baal, Place of, 1444
 Babylonian chronology, 1481
 Babylonian genesis, 1463
 Bactria, Mohenjo Daro and, 112
 Bahmani culture, Some aspects of, 1052
 Bahmani kingdom, Muhammad I, Organizer of, 1050
 Bahmani Wazir, Muhammad Gowan, 1051
 Baicheya Danmayaka, 1038
 Bajaur board of 1942, 796
 Balahis, Matriarcha elements in the ethnography of Nimar, 12; Property concepts among Nimar, 11
 Balasore plates of Bhāna, 343
 Balbani king of Bengal, 1022
 Ballads, Assamese, 1015
 Balsane math, Inscription in, 340
 Bana, Contemporary life as revealed in the work of, 925
 Bāṇa Country, Date of the Cola conquest of, 381
 Bāṇa's candisataka, Date of Dhamesvara's commentary on, 646
 Bāṇa's Harsacarita, Character-sketch in, 640
 Bandel church, Historical sketch, 188
 Barbarians, March of, 1388
 Baroda in 1940-1941, 1080
 Baroda by decades, 758
 Baroda, Gaikwards of 730
 Baroda sahitya sabha, 1058
 Baroda, Musings of 692
 Basim copper-plate inscription of Vakātaka Vindhyaśakti II, 351, 623
 Bastar State, Ceremonial cross-dressing among the Murias of, 919
 Bastar State, Drums from, 6; Sago palms in, 1191; Suicide among the aborigines of, 5; Use of cowries in, 8
 Bastions and batteries of Old Bombay, 1057
 Baron von Eickstedt, 9
 Battle of Kangdali, 926
 Baul singers of Bengal, 1025
 Bay of Bengal, Sailings directions, 1307
 Beauty in Hindu art, Conception of, 104
 Bearing of archaeology on the Old Testament, 197
 Begams of Bengal, 1008
 Benars Hindu University, 291
 Bentinck, Few letters of Lord William, 239

- Bangal, Balbani kings of, 1022; Balul singers of, 1025; Begams of, 1008; Beginning of public libraries, in, 554; Chinese students in, 1013; Early history of the Vaisnava faith in, 414; Early mediæval history of, 1021; Fishing Village of, 3; Folk art in, 1019; Pots of, 2; Secondary education in, 280; Some historical aspects of the inscriptions of, 300; Transfer of landed property in ancient, 1010
- Bangal school of Hindu law, Daughter's son in, 912
- Bengal Vaisnavism, 428
- Bengali letters, Collection of old, 1286
- Bengali literature, 698
- Bhabishyater Bangali, 1160
- Bhaddar Kaccana, 183
- Bhagadatta, Suktimuktavali of, 620
- Bhagavad-Gita, 301, 314; Some aspects of, 302
- Bhagavad, Jain sect and, 467
- Bhakta-Kavi Narsimh Mehta, 664
- Bhaktisara Yogi and his philosophy of religion, 426
- Bhāmaha, 706
- Bharitas in Vidyapati's padas, 663
- Bhānu, Balasore plate of, 343
- Bhānu Meru's Stambhan-Parashvansh stuti, 697
- Bhanudatta, 120
- Bhanuji Diksita's Vyakhyandha, 559
- Bharadvaja, 310
- Bhāradvājas, Hymns of Indra by, 989
- Bhāradvājasikā, Author of a commentary, 632
- Bharat ka Sampurna itihas, 1220
- Bhārata battle, Date of, 324; Cyrus the Great and, 325
- Bhārata Mallika and his patron, 618
- Bhārateshvara Bahubalirasa, 1217
- Bharati and Tamil music, 79
- rati, Tamil songs of, 609
- Bhasa, Two plays of, 608; Tratimā of, 694
- Bhaskararaya's commentary on Varivasyarahasya, 708
- Bhaṭṭabekka, Slokavartikayakhyā, of, 712
- Bhil of Gujarat, 19
- Bhit, Shah Abdul Latif of, 1140
- Bhojpuri Ahir Folk-songs, 777
- Bhor Sansthancha itihas, 746
- Bhuddha-charit, 151
- Bibliography of Indian History and Indology, 124
- Bibliography of Mughal India, 123
- Bibliography of Pacific area maps, 1510
- Bibliography of published writings of P. K. Gode, 122
- Bibliography of Sarat Chandra Roy, 120
- Bibliography of the writings of William Foxwell Albright, 1480
- Biblioteca Vaticana, Cylinder seals in, 1492
- Bihu and its probable relation with fire-festival, 915
- Bilingual poems, 657
- Biographical dictionary of Puranic personages, 906
- Bithur, Sir John Law's services, 245
- Black Borneo, 1511
- Black Byzantium, 1478
- Blood groups of criminal tribes, 20
- Blood groups of Dama, 21
- Blood groups, Tharsus and their, 22
- Boar, Emblems of, 764
- Bodhicitta in Tantric Buddhism, 162
- Boiled rice and vegetable game, 4
- Bombay, Bastions and batteries of (old), 1057
- Bombay Presidency, Educational research in, 283

- Brother and sister in Marathi folklore, 770
- Britain and India, 855
- British alliance with Jaipur, 1088
- British contribution to Persian studies, 1395
- British India, Growth of population in, 273; Civic rights of women in, 1223; Studies in history of, 1184
- British occupation, Ceylon under, 1327
- British policy towards Sind, 1147
- British policy in India, Analysis of, 897
- British period, Cultural history of India during, 1270
- British sanads relating to Jungletory, 248
- British rule in India, 1364
- British rule, Congress indictment of, 853
- British, My appeal to, 866
- Buddha and evolution of Buddhism, 178
- Buddha figure in India and Ceylon, 439
- Buddha images, Problems of, 440
- Buddha and Vedanta, 153
- Buddha's teachings, 149
- Buddhaghoshachariya, Visuddhimagga of, 158
- Bundahishu, Astronomical chapter in, 1494
- Buddhi according to Sankhya-Yoga, Nature of, 825
- Buddhism, Bodhicitta in Tantric, 152; Buddha and Evolution of, 178
- Buddhism in China, Entry of, 172
- Buddhism in Gujarat, Spread of, 1074
- Buddhism in India, 164
- Buddhism in Malaya, 1363
- Buddhism, its philosophy and message to the world, 185; Social values of, 163
- Buddhism in South India, 176
- Buddhism, Spirit of, 174
- Buddhism and the world peace, 150
- Buddhist architecture, Evolution of, 162
- Buddhist architecture in Japan, Evolution of, 180
- Buddhist art and culture, Some aspects of, 173
- Buddhist images from Malaya and Sumatra, 457
- Buddhist jurisprudence, 168
- Buddhist psychology, 179
- Buddhist, Sacred books of, 169
- Buddhist tract in a stone inscription in the Cuttack Museum, 342
- Buddhist women of fame, 183
- Buddhist and Yoga psychology, 186
- Buds and blossoms, 190
- Burma, 1323, 1324, 1336; Christian progress to the invasion of, 1331. French menace in, 1318; Land of Pagodas, 1338; Overland from, 1319; Ramayana play in, 308; Ranjit Singh's relations with; Survey of political and economic development, 1322
- Burma Court in the exhibition galleries of the Imperial Institute, 1330
- Burma Road, Chicago missionary on, 1320; Men on, 1321; West China and, 1329
- Byzantine mosaics in Hagia Sophia in Istanbul, 1493
- Byzantine works of art, 1482
- Cairo to Karachi to Celebes, 1174
- Caksusiyam, 655

- Calendar of Persian correspondence, 1212
- Calendar, Rectification of intercalary months in India, 1171
- Caliphate and kingship in mediaeval Persia, 1418
- Cambay, Agate industry of, 1056
- Cambodia, Sri Sankara in, 1357
- Campū, 626
- Canda-Dāta-Kāvya of Jambū Kavi, 624
- Cannanore incident, 1108
- Canaanites in the history of civilisation, Role of, 1437
- Canonical literature of the Joins, History of, 476
- Care of books, 574
- Cārvāka theory of knowledge, 819
- Carwar Factory and Shivaji, 250
- Catalogue of the Arab-Sassanian Coins, 795
- Catalogue of Government collection of MSS. at the Bhandarkar Or. Res. Institute, 557
- Catalogue of Persian, Urdu and Arabic Manuscripts in Punjab University Library, 549
- Catalogue of Sanskrit MSS, Descriptive, 563
- Cattack Museum, Buddhist tract in a stone inscription in, 342
- Catura Kallinatha, 709
- Caucasian borderland, 1383
- Census of India, 1089
- Census report of Sind, 1134
- Central Asia, Earliest known inhabitant of, 1389; Ethnology of, 1386
- Central Library Baroda, Descriptive Catalogue of MSS., 594
- Central Provinces, Little-known raft from, 1266
- Ceramic art in early Islam, 1528
- Ceras, History of, 237
- Ceylon, Buddha figure in India and, 439
- Ceylon under British occupation, 1327
- Ceylon currency and banking, 1334
- Ceylon, Inscriptional evidence bearing on the nature of religious endowment in ancient, 1339; University of, 1325
- Chachanama, 1155
- Chakan Deshmukh, 743
- Chalukya dynasty, History of, 201
- Chand Rajas of Kumaon, Copper-plate grants of, 351
- Chandas and the Vedic basis of Indian music, 80
- Chandassaram of Ganacandra, 615
- Chandogyopaniṣad, 814
- Chandrabhan on the Mewar episode of 1654, 1130
- Chandra Gupta II, Mathura inscription of, 364; Chhattra type coin of, 781
- Changes of consonants, 535
- Chank shell cult in India, 1211
- Charles Edward Burgess, Letters from Persia written by, 1399
- Charles Masson's detention in Quetta, 1143
- Chasa and Mastani Talava, 754
- Chatterjee, Sarat Chandra, 133
- Chatervodi on Dravidapranayama, 638
- Chauhans, History of, 236
- Chaul, Desai and Kulkarni of, 724; Sale deed from, 740
- Chester Beatty, Persian manuscripts in, 1423
- Chhattisgarhi folk-songs, 766
- Chhatrapati Rajaram at Sinhagarah. Death-day celebration of, 745

- Chhattra type coin of Chandragupta II, 781
- Chicago missionary on the Burma Road, 1320
- Chdambaram, 38
- China, Entry of Buddhism, 172; India and, 1315; Malabar and, 1219
- Chinese students in Bengal, 1013
- Chinese in Thailand, 1345
- Chingiz-Khan's Yasa upon the general organisation of the Mamluk State. Influence of, 1485
- Chotanagpur, Insurrection of the Coles in, 1035
- Christian art, Early, 195
- Christian art, Index, of, 199
- Christians, Akbar and, 210; Church of Eastern, 200
- Chronology, Jaina, 472
- Chronology of Muhammad Bin Tugh-laq's reign, 378
- Chronological study of the Tantras. Materials for, 617
- Church of Eastern Christians, 200
- Chutiyas, 235
- Cinani-carita, Historical background of, 641, 643
- Cira Harana, 930
- Clash of Three Empires, 1232
- Classical Sanskrit literature, 699
- Cleveland, Augustus, 1009
- Clive and illicit arms traffic, 240
- Cloister and jungle, Poems of, 147
- Codex Vaticanus, 191, 192
- Coinage, Kings of Jaunpur dynasty and their, 801
- Coins, Andunbara temple, 802; Catalogue of Arab-Sassanian, 796; Some interesting, 789; Some interesting mediaeval, 791; Some interesting Satavahna, 792; Some old re-discussed, 798; Notes on some new Pañchala, 784; of Ajadatta, 788; Of Chandragupta II, 781; Of Ghyasuddin Tahamtan Shah, 803
- Coins of Judaea and Phoenicia, 1439
- Coin of Madavika a new king of People, 787
- Coins of the Peshwas, 797
- Coins of Prthvideva and Jajalladeva of Mahakosala, 799
- Coins of Rohtayya and Ahichhtra 782
- Coins of Vaṅgapāla, king of Ahichhtrā, 786
- Cola conquest of the Bana country, Date of, 381
- Coles in Chotanagpur, Insurrection of, 1035
- Colonels Wellesley and Munro in the Karnataka, 1053
- Commercial navigation of the Indus, 1148
- Comparative etymological index to formation of Konkani, 518
- Comparative grammar of Asokan inscriptions, 524
- Comparative music, 82
- Composers, Karnataka, 1054
- Composition plastique dans les reliefs de l'Inde, 442
- Conception and ideals of education in ancient India, 277
- Congress, Science, 17
- Congress indictment of British rule, 853
- Congress, Muslims and, 875
- Conquest of Salsette by the Marathas; English records on, 1042
- Conservative India, 863
- Coptic texts in the University of Michigan collection, 1495
- Coptic textiles in the light of excavations at Dura-Europes, 1477

- Corpus of inscriptions in the Telangana district, 367
- Constituent Assembly for India, 868
- Constitutional relation between the Court of Directors and the Board of Control, 244
- Consonants, Changes in, 535
- Contemporary manuscripts of the Hastasanjivana-Bhasya, 558
- Cow protection in Mughal India, 1246
- Conception of Guna among the Vaiyyakaranas, 1215
- Creation of Myth of the Rig Veda, 942
- Creation, Story of, 1463
- Criminal tribes, Blood groups of, 20
- Criminal tribes in Sind, 1135
- Cripps, Advocate extra-ordinary, 899
- Cripps Mission, 848, 856
- Cripps mission, Situation since, 872
- Cripps mission and after, 882
- Cripps mission to India, 871
- Crisis in India, 842
- Criticism, Sociological outlook in literary, 1284
- Cross-Dressing among the Murias of Bastar State, 919
- Ctesias on Indian Manna, 1218
- Cuchindram temple, 1113
- Cultural contacts, 96
- Cultural history of India during British period, 1270
- Cultural relationship of India and China, 1579
- Cultural re-interpretation, 1241
- Cultural significance of the personal names in the early inscriptions of the Deccan, 355
- Culture, Contribution of Buddhism to Hindu, 142
- Culture, Dominant ideas in the foundation of Indian, 91
- Culture, Modern Indian, 103
- Culvagga sutta, 184
- Curriculum in the Muslim educational institutions of India, 290
- Cylinder seals in the Biblioteca Vaticana, 1492
- Cyrus the Great and the Bharata Battle, 325
- Daboi, Ruins of, 39
- Dacca, Early days of Mughal rule in, 213
- Daivajña Vaidyanatha, 108
- Damascus, Study in architecture, 1464
- Daniel's dream in the Vedas, 978
- Dams, Blood groups of, 21
- Dance art, Antiquity of Indian, 74
- Dance, Gesture language of the Hindu, 77, 78
- Dance in India, 72; 75
- Dancing, Indian classical, 76
- Darbhavati, 39
- Dastur-ul-Amal, Copy of, 211, 552
- Dattaka-candrika of Kubera Bhatta, 65
- Daughter's son in the Bengal school of Hindu law, 912
- Dawn over India, 852
- Death of Aurangzeb and after, 225
- Debates commentary, 181
- Deccan, Cultural significance of the personal names in, 355; Warkari sect of, 165
- Deccani Sultanate and Mir Jomla, Correspondence with Court of Iran, 1047
- Deep-Ratnakar, 748
- Delhi, Administration of the Sultanate of, 202
- Delhi Sultanate, Provinces of, 1121

- Deluge, 1188
- Democracy in India, 844
- Democratic theology in its application to Indian politics, 847
- Denis-Roosevelt Asiatic expedition to Burma, China, India and the lost kingdom of Nepal, 1326
- Der Dreieinige Gott in religionshistorischer Beleuchtung, 1479
- Desai and Kulkarni of Chaul, 724
- Devanagiri typography in India and Bombay, 1309
- Devastation of Indus floods, 1136
- Devasvambhāṣya, 936
- Devasāri, Jivanūrasana Vṛtti of, 486
- Development of Hindu iconography, 431, 432, 435, 437, 441
- Devi-Purāṇa, 908
- Dhala-vāṇa of Mahars in Sadashiv Peth at Satara, 744
- Dhammasangani, Commentary on, 146
- Dhanosvara's commentary on Bāṇa's Candisataka, Date of, 646
- Dharangon Factory and Sivaji, 249
- Dharma, Social evolution of early, 421
- Dharmapada, 167
- Dhavalshara, Inscriptions from, 341
- Dhunnulds of Toledo, 1533
- Dhvanylōka, Kārikāgrantha and the Vṛttigrantha of, 719
- Diamond in Andhra Desa, 1104
- Die Yajus des Asvamedha, 950
- Dīndīna poets of Millandram and the kings of Vijayanagara, 604
- Din-i-Ilahi of the religion of Akbar, 228
- Dinnaga, 177: Alamhanapariksa and Vṛtti of, 704
- Dipabai of Tanjore, Identification of Raghunātha her protégé, 732
- Dīpakalika of Śūlapāṇi, 614
- Dispute over Fort William College, 244
- Disputed references in Garga Samhita, New interpretation of, 962
- Discovery of three stone images at Gauhati, 444
- Dircq van Adrichen to court of Aurangzeb, 459
- Diwān-i-Salman, Historical value of, 1196
- Diyala region, Presargonic temples in, 1449
- Doctrine of Karma in Jain philosophy, 469, 492
- Doctrine of rebirth in Kalidasa, Psychological value of, 649
- Documents Tigrina, 1470
- Doddacharya, Venkaṭadri's grant to the son of, 346, 1222
- Dōṅgargāo stone inscription of the time of Jagaddēva, 352
- Dravidapranayama, Chaturvedi on, 638
- Dravidian, Enunciative vowel in, 530
- Dravidian influence, 532
- Dravidian languages, Infuxion in, 531
- Dravidia and non-Khamer-Speakers, 525
- Drums from Bastār State, 6
- Dragon, Indian, 953
- Dudman Alavi, 1417
- Durar-i-Farsi, 1412
- Durrat ul Jaj, Philosophy and rhetoric of the 7th century, 1562
- Dutch chronicle, Contemporary of Mughal India, 223
- Dutch Colonial Empire, Causerie on, 1379
- Dutch East Indies, 1377

- Dutch historical places in Broach of the 17th century, 1039
- Dutch records in Malayalam, 584
- Dvaita philosophy and its place in the Vedanta, 820
- Earliest phases of the Company's Indigo trade, 241
- Early Buddhist jurisprudence, 168
- Early Christian art, 195
- Early history of Indian drama, Some evidence of, 635
- Early history to the Vaisnava faith and movement in Bengal, 414
- Early India, Few Christian writers on, 1259
- Early Muslim expansion in South India, 1115
- Early Tamil religious literature, 631
- East and West, 1203, 1209, 1245, 1250
- East India Company. The Aracanut trade and, 242
- East India Company and the Mughal authorities during Jehangir's reign, 246
- East India Company's Indigo trade, 241
- East India Company's trade in Aracanuts, 243
- East Indian Archipelago, Anglo-Dutch rivalry in matters of, 458
- Easter Island script, 1572
- Eastern Asia, War and diplomacy in, 1498
- Eastern Christians, Church of, 200
- Eastern frontier aborigines, 26
- Eclipse-Code of the Rigvedic Aryans as revealed in the Samahsepa hymns and the Brahmanas, 975
- Economic background, 274
- Economic distress and the alienation of the masses, 264
- Economic history of India, 265, 1247
- Economic problems of modern India, 266
- Economics in India. Study of, 260
- Education, Aims and ideals of modern, 292
- Education in Bengal, Secondary, 280.
- Educational policy, Indian, 286
- Educational research in the Bombay Presidency, 283
- Edward Law, Biography of, 131
- Egypt as represented in the Museum of Fine Arts, 1576
- Egypt, Legacy of, 1571; Pagan and Christian, 1582
- Eickstedt, Baron von, 9
- Ellenborough, Lord, 131
- Emanation, Theory of, 1570
- Emperor Akbar and the Zoroastrians, 214
- English and Bhutanese in the 18th century, 1163
- English education at the end of the 19th century, 289
- Enoch, Greek texts of, 1580
- Enunciative vowels in Dravidian, 530
- Epic and Puranic studies, 219
- Epics and legends of India, 780
- Epigraph, Select Asokan, 350, 356
- Epigraphy of Central Asia, 1380
- Ethnic position of the Pods of Bengal, 2
- Evolution of Buddhist architecture, 162
- Evolution of Buddhist architecture in Japan, 180
- Excavation of a mound at Maholi, 56
- Exchange of Dutch settlement of Baranagore, 1014

- Family-Hymns in the family-man-
dala, 988
- Family in India, Future of, 914
- Far East, Basis for peace, 1513
- Far Eastern politics, Atlas of, 1507
- Far Eastern war, 1515
- Farhangi Shah-numah, 1413
- Father Jacome Goncalvez, Life of,
196
- Fatimid period, Paintings in, 1534
- Fatimid period, Two rock-crystal-
carvings of, 1551
- Fatimids, Ismaili tradition concern-
ing the rise of, 1544
- Federal court in the constitution
system of India, Position of, 1242
- Fiji, Little India of the Pacific, 1496
- Fire-festival, Bihu and its probable
relation with, 915
- First Anglo-Nepalese trade pact,
1164
- Firuz Tughluq as seen in his monu-
ments and coins, 233
- Fisher-folk of Sitarampur, 3
- Fishing village of Bengal, 3
- Fishers of Gujarat coast, 1073
- Folk art in Bengal, 1019
- Folk dances of South India, 86
- Folklore, Brother and sister in Ma-
rathi, 770; Khasi, 773
- Folk songs, Andhra, 776; Bhojpuri
Ahr, 777; Legends and mysticism,
778; From Malabar, 774; Punjabi,
769
- Foreign devil: American Kim, 1501
- Foreign trade, Travels and prospects
of India's, 261
- Formation of Indian culture, Domi-
nant ideas in, 91
- Fort William College, Dispute over,
244
- Foundation of Indian art and archae-
ology, 105
- Foundations of the Islamic State
1522
- Fragments of a prisoner's diary, 928
- French Indo-China in transition
1356
- French menace in Burma, 1318
- Frontier speaks, 1316
- Future of India, 1240
- Future of family in India, 914
- Gaikwards of Baroda, 730
- Games and pastimes of Kerala, 1
- Gandharan temples and their East-
ern Sources, 55
- Ganesa Daivajna, Titchicintamani
of, 62
- Ganga era, 371
- Ganga Indravarman, Indian Museum
Plate of, 338
- Gangarama Jadin, 129; Date of, 130
- Ganjiphas, Playing, 920
- Garga Samhita, New interpretation
of a disputed reference, 962
- Garuda images in Mathura Museum,
451
- Gāthās and Nārāyaṇas, 956
- Gauhati, Discovery of three stone
images, 444
- Gautama, Nyāyasūtras of, 812
- Geographer and the localisation of
industries, 403
- Geography in Indian schools, Modern
suits to teaching, 401
- Geography of Kerala, Some aspects
of the regional, 398
- Geography in correlation with history,
Teaching of, 389
- Geographical contents of the Maha-
mayuri, 382

- Geological evolution of Gujarat, 1085
 Gesture language of the Hindu dance, 77, 78
 Ghaggar-Hakra, Identification of, 408
 Ghautang plains, Population and settlement of, 384
 Ghazal literature of the Jains, 474
 Gherin, Capture and surrender of, 759
 Ghoga and Piram, Ancient historical places around, 1076
 Ghorpade, Amche, 750
 Ghyasuddin Tahamtan Shah, Rare coin of, 803
 Glimpses of world history, 1253
 Glossary of philosophical terms, 533
 Goan abroad, 1189
 Gobi desert, 1385
 Gobi, New era in, 1384
 Gode, P. K., 122
 Golkonda history, Chapter from, 1036
 Goncalves, Padre Jacomo, 1333
 Gospel and India's heritage, 846
 Gospels of Buddha, 171
 Government of India Act 1935
 Interpretation of Section 51 of, 895
 Government of India, Responsible, 846
 Government of Phaltan Act 1942
 Governors of Madras, 1110
 Govinda-Vallavaraiyar, 234
 Grammar of Asokan inscriptions, Comparative, 524
 Grammar of the oldest Kanarese inscriptions, 506, 526
 'Graves' of Indian music, 87
 Great educationists in India, 281
 Greater Indian Research, progress of, 1373, 1374
 Greek and Jewish Palestine, 1472
 Greek form elements in the Arabian Nights, 1581
 Greek texts of Enoch, Notes on, 1580
 Growth of population in British India, 237
 Gujarat affairs, Letter of Maharaja Abhaysingh of Marwar relating to, 1079
 Gujarat coast, Fishers of, 1073
 Gujarat including Kathiawar, Archaeology of, 35
 Gujarat, Arabic and Persian inscriptions in, 348; Bhils of, 19; Draft scheme for a comprehensive and authoritative history of, 1070; Early Aryans in, 114, 115, 116, 117; Earthquakes in, 1071; Geological evolution of, 1085; Historical inscriptions of, 331; Kumar Pal king of, 1072; Linguistic survey of the borderland of, 510; Nahaparna and the Shaka era in, 1078; Spread of Buddhism in, 1074
 Gujarati Kavitali rachna kata, 656
 Gujarati legal documents of the Mughal Period, 219
 Gujarati school of painting and some newly discovered Vaisava miniatures, 101
 Gujarati surnames, History of, 1075
 Gumli, Sindhava copper-plate grants from, 332
 Gunaseendra, Chandassaram, 615
 Gunapataka, 685
 Gupta Buddhism and the regeneration of modern western art, 95
 Gupta era, 372; Haraha inscription and epoch of, 369
 Gupta relief, Vedic motif on, 953
 Guptas, Genealogy and chronology of early, 204

- Gwalior State, Report of Arch. Dept., 994
- Ilaghia Sophia in Istanbul, Byzantine mosaics in, 1493
- Ilaidar Ali, 1109; His relations with the Crown, 1090
- Ilalayudha. Abhidhanaratnamala of, 500
- Ilamjamana of the Silahara records, 231
- Ilalllist of Arabic, Persian and Ilindustani MSS., 595
- Ilanuman type copper-coins of Prt-hviklova and Jajalladeva of Maha-kosala, 709
- Ilaraha inscription and epoch of the Gupta era, 369
- Ilaramosh Pass, 394
- Ilarappa culture, Some survivals of, 30
- Ilaribhadra Sāri. Aneknatajayapa-taka of, 475
- Ilarita smṛti, 550
- Ilaribhaskara, Padyasmr̥tataramgini of, 621
- Ilarsacarita. Character-sketches in Bana's, 640
- Ilarsha of Kanauj, 1272
- Ilasthananjivana-Bhasya of Meghavi-jayagani, 558
- Ilheart, Soul and Spirit of Hinduism, 415
- Ilhell in the R̥gveda and the mean-ing of the word 'Asat', 968
- IlHellenistic textiles in Northern Mon-golia, 1391
- IlHenry Ellis' account, Extracts from, 1152
- Ilhepthalite coins with Pahlavi legends, 804
- IlHero monument-stones of Kathiawar, 43
- IlHieroglyphs, Hittite, 1454
- IlHimalayas, 1159; In the shadow of, 187
- IlHindu architecture and sculpture, 57
- IlHindu art, Conception of beauty in, 194
- IlHindu culture, Contributions of Bud-dhism, 142
- IlHindu dharmācchi sameekṣā, 420
- IlHindu dharmashastra, Survey of research in Indian sociology in relation to, 935
- IlHindu empire of Maharashtra, Re-view of, 1048
- IlHindu iconography, Development of, 431, 432, 435, 437, 441
- IlHindu ideal of life, 419
- IlHindu images, Some modern critics, 445
- IlHindu law, Daughter's son in Ben-gal school of, 912
- IlHindu-pada-padasāhi, 1048
- IlHindu philosophy of conduct, 826
- IlHindu pluralism, 861
- IlHindu political economy, Basis of peace in, 272
- IlHinduism, Heart, soul and spirit of, 415
- IlHindustan, Pre-Mughal Persian in, 1396
- IlHistorical illusions, 208
- IlHistorical knowledge, Problems of, 1221
- IlHistorical remains of early Akbar's reign, 34
- IlHistorical method in relation to the problems of south Indian history, 1100
- IlHistory of ancient India, 1304

- History of the canonical literature of the Jains, 476
- History of the early dynasty of Andhradesa, 1103
- History of Ceras, 237
- History of Chalukya dynasty, 201
- History of the Chauhans, 236
- History of culture, Studies in, 1170
- History of the frontier areas bordering in Assam, 1028
- History of Indian philosophy, 808
- History of philosophy of Lingayat religion, 422
- History of Nepal, Sources for, 1165
- Hittite hieroglyphs, 1454
- Holy Pañcavimsa of the Vajras, 433
- Horse-riding in the Rigveda and Atharvaveda, 946
- Humayun Badshah, 217, 220, 222
- Hunas in India, 1216
- Hvatanica, 143
- Hyderabad court in the exhibition galleries of the Imperial Institute, 1303
- Hymns of Indra by the Bharadvajas, 989
- Ibn Batuta, History of Shamsuddin Firuz Shah, 1022
- Ibn-Abi-'ann, 1545
- Iconography, Development of Hindu, 431, 432, 435, 437, 441; Vedic, 982
- Identification of an image, 447
- Ideology of adult education, 278
- Ikkeri Samsthana Alike Vivara, 581
- Index of Christian art, 199
- India, 1266; Advanced history of, 1214; Britain and, 855; Buddhism in, 164; Census of, 1089; Chank shell cult in, 1121; Conservative, 863; Constituent assembly for, 868; Cow-protection in Mughal, 1246; Crisis in, 842; Cultural history of during British period, 1270; Dance in, 72; Dawn over, 852; Early Marathi printing in, 1258; Economic history of, 265, 1247; Economic problems of modern, 266; Epics and legends of, 780; Fifty facts about, 1206; Future of, 1240; Future of family in, 914; Few Christian writers on early, 1259; Great educationist, 281; History of ancient, 1304; Hannas, in 1216; Immortal, 1168; Inside, 1205; International status of, 1229; Introduction of tea plantation in, 1178; Itsing's journey through, 1180; Jain rulers in, 481; Jesuits in, 198; Leaders of, 1236; Linguistics in, 503; Makers of, 1272; Making of, 1312; Making democracy safe for, 876; Manifesto of the Fourth International to the workers and peasants of, 864; Mineralogy and mining in ancient, 1275; New light on the history of North East, 1032; Philosophy as such in, 811; Pirates on the north-west coast of, 1151; Population problem in, 258; Position of the Federal Court in the Constitutional system of, 1242; Problem of, 1293; Problem of art education in, 91; Rejected plan for, 901; Responsible government in, 846; Shipbuilding in ancient, 237; Soul of, 90; Story of, 1244; Studies in the history of British in, 1184; Study in space relations, 397; Theatre in, 81; Unity of, 1254; University education in ancient, 282; Vratyas in ancient, 16; War comes to, 858; Widow burning in ancient, 917

- India in 1941, 850
 India in 1942, 882, 1200
 India and China, 1315; Cultural relationship of, 1579
 India and Ceylon, Buddha figure in, 439
 India and the East, 884
 India and freedom, 843
 India and the Japanese adventure, 1256
 India and the Malady of our time, 865
 India and New India, 1202
 India and the New World Order, 259
 India and the Pacific World, 1368; 1505
 India and Western Idealism, 1276
 India and World over, 1300
 Indian Annual Register, 885
 Indian architecture, 59, 60
 Indian architecture, Design development of, 58
 Indian art and archaeology, Foundation of, 105
 Indian art, Symbolism in, 107
 Indian calendar, Rectification of intercalary months in, 1171
 Indian charity, 1207
 Indian cow-herd god, 765
 Indian culture, Dominant ideas in the formation of, 91
 Indian culture, modern, 103; Its strands and trends, 106
 Indian dance, 75
 Indian dance art, Antiquity of, 74
 Indian classical dancing, 76
 Indian dragon, 953
 Indian drama, Some evidence for the early history, 635
 Indian drama, Origin of, 610
 Indian economics, 257
 Indian educational policy, 288
 Indian Epic and the planets, 326
 Indian and European logic, Comparative study of, 831
 Indian history and civilisation, Select inscriptions bearing on, 366
 Indian history, College text book of, 1283
 Indian History Congress, Presidential address, 1213; Proceedings of, 995
 Indian History Records Commission, Proceedings, 997
 Indian legislature of contumacy on the part of members, Authority of the Speaker in, 1234
 Indian linguistics, Present needs of, 519
 Indian literature, The heritage of, 607
 Indian manna, Ctesias on, 1218
 Indian Music, Chandas and the Vedic basis of, 80; 'Graves' of, 87
 Indian Museum plate of Ganga Indravarman, 338
 Indian mysticism, Evolution of, 1279
 Indian Navy, Review of its activities in Sind, 1150
 Indian painting, 102; Artist's reaction to old, 100
 Indian philosophy, 823; History of, 808
 Indian problem, 854, 869
 Indian provincial finance, 263
 Indian political scenes, 890
 Indian politics, Democratic theory in its application to, 847
 Indian pre-historic antiquities in Prince of Wales Museum, Handbook of, 903
 Indian Science Congress, 1942, 17
 Indian sociology, Anthropological approach to the study of,

- Indian situation since the Cripps mission, 872
 Indian States, 1278; And the Dominion Constitution, 870
 Indian States and Indian Federation, 859, 1243
 Indian States and Paramount Powers, 840
 Indian trade, 268
 Indian travels, Reflections on, 390
 Indian textual criticism, Introduction to, 1197, 1199, 1202, 1226
 Indian woman; Soul of, 763
 Indian women of today, 929
 Indian Year book, 1314
 Indianism and its expansion, 110
 India's contribution to the science of classification, 553
 India's constitutional development, Type of executive suited to, 892
 India's early influence on Mediterranean music, 1301
 India's famous warships, 1177
 India's foreign trade, Trends and prospects of, 261
 India's freedom: A world issue, 898
 India's heritage, Gospel and, 845
 India's North-West Frontier, 387
 India's past, Call from, 392
 India's revolution, Its challenge and meaning, 900
 India's role in the world conflict, 880
 India's warrior sons, 1230
 Indie studies, Progress of, 1183
 Indigo trade, Earliest phase of the Company's, 241
 Indo-Aryan and Hindi, 504
 Indo-Aryan cities, Oldest, 388
 Indo-Aryan vocabules, Studies in rhythm, 517
 Indo-British history, Writing of, 1294
 Indo-British relations, 97
 Indo-China, Siam and Java, Lecture on the sculpture, 1354
 Indo-Iranian research, 1420
 Indo-Iranica, 1401
 Indo-Muslim history, Studies in, 1208
 Indra, Hymns of the Bharadvajas, 989
 Indra Vrtra war and the 'serpent people', 970
 Indore Museum, 1190
 Indus, Commercial navigation of, 1148
 Indus floods, Devastation of, 1136
 Indus, From Swat to the gorges of the, 1392
 Indus tolls, Mira and, 1144
 Indus Valley painted pottery, 50
 Industrial evolution of India in recent times, 254
 Industrial labour in India, Regulation of wages and other problems, 255
 Industrialisation of the Western Pacific, 1512
 Inflection in Dravidian languages, 531
 Immortal India, 1168
 Imperial Guptas, Genealogy and chronology of, 204
 Imperial treasury of the Indian Mughals, 212
 Inscribed pot-sherd from Arikanodu, 358
 Inscription in Balsano math, 340
 Inscription in Cave 16 at Ajanta, Of Vakatakas, 349
 Inscription of the time of Jagadiva, Dāṅgargao, 352
 Inscription from Juma Masjid, Narsari, 345
 Inscription from Suma of the

- Iranian Empire, 1394
- Inscriptional evidence bearing on the nature of religious endowment in ancient Ceylon, 1339
- Inscriptions of Bengal, Some historical aspects of, 360
- Inscriptions, Arabic and Persian in Gujarat, 348
- Inscriptions, Corpus of, in Telangana district, 367
- Inscriptions from Dhavalshara, 341
- Inscriptions, Grammar of the oldest Kanarese, 506
- Inscriptions, Karnataka, 638
- Insha-I-Mahru, 602
- Inside India, 1205
- Insurrection of the Coles in Chotanagpur, 1035
- Interest, Theory of, 260
- International status of India, 1220
- Introduction to Ardhamagadhi, 501, 513
- Inundation of the Indus, 1166
- Invasion of Sornath by Mohamed of Hazni, 1224
- Iqbal's conception of God, 1560
- Iron cage, Turkish, 1574
- Iran, Comparative stratigraphy of early, 1400
- Iran, Cultural activities in, 1402; Some routes in southern, 1403; Tajalliat rule, 1425; Tarikh Mashruth, 1407
- Iran, in the ancient Ea 1405
- Iranian and Indian analogues of the legends of the holy grail, 1170
- Iranian studies, Survey of, 1321
- Iranians in Sind, 1138
- Irani, Nameh-hai, 1397
- Iraq, Ruined cities of, 1474
- Irrigated areas, Settlement in, 252
- Isavasyopanisad-Bhashya, 987
- Isha Upanisad, Philosophy of God-consciousness, 974
- Islam, Alam Nou, 1555; Ceramic art in early, 1528; Free-will and fatalism in, 1523; Law of war and peace in, 1556; 1567; Music in, 1529; Some ten of, 1557; Towards understanding of, 1549
- Islam and the modern world, 1525
- Islamic culture, Outlines of, 1563
- Islamic mysticism, 1524; Conception of self-determination in, 1569
- Islamic society, Fraternisat in early, 1548
- Islamic State, Foundation of, 1522
- Islamic textiles, Material for the history of, 1559
- Isles of Spice, 1353
- Ismaili tradition concerning the rise of the Fatimids, 1544
- Israel, Archaeology and the religion of, 1436
- Istambul, Byzantine mosaics in Haghia Sophia, 1493
- Itsing's journey through India, 1180
- Ivara Kṛpṇa, Samkhyakarika of, 711
- Ivory powder flasks from Mughal period, 36
- Jābir ibn Hayyān, 1547
- Jacome Goncalvez, Life of, 196
- Jadin, Gangarama, 129
- Jagānātha Paṇḍit, 714
- Jagānātha Paṇḍitaraya, 644
- Jaganmohan Palace Chitrasala, Mysore, 1268
- Jai Singh, notes on the siege of Purandhar by, 221
- Jāika I, 332
- Jāika II, 332

- Jain conception of 'knowledge', 371
 Jain dharmachi olakh, 478
 Jain images, Two, 462
 Jain literary works of the Virgatha epoch, 668
 Jain literature of the Mughal period, 473
 Jain philosophy, Doctrine of Karma in, 469, 492
 Jain philosophy of relativity, 484
 Jain poems, Historical references in, 480
 Jain rulers in India, 481
 Jain Sahitya our ithas, 483
 Jain sects and Bhagavad, 467
 Jaina chronology, 472
 Jaina images, Notes on two, 446
 Jaina literature, Magic and miracle in, 479
 Jaina priests at the court of Akbar, 466
 Jainism and Karnataka culture, 468, 477, 482, 490
 Jainism, Outlines of, 463
 Jains, Ghazal literature of, 474; History of the canonical literature of, 476
 Jaipur, British alliance with, 1088
 Jajnagar expedition of Sultan Firuz Shah, 203
 Jilal Khān Nuhanī to the king of Bengal, Flight of, 1006
 Jalaluddeen Muhammad Akbar, Short sketch of, 224
 Jambū Kavi, Chandra-Dāta-Kāvya, of, 624
 Japan, Evolution of Buddhist architecture in, 180
 Japan and the opium menance, 1575
 Jataka-parijata, 63
 Jatakai, Sogdian Vessantara, 154
 Jatakamala of Aryasuri, 157
 Jatakaparijata of Daivajña, 108
 Javanese shadow play, 1369
 Jawahar Singh Jat, 734
 Jawahar Mal Baikus, 211
 Jawaharlal Nehru: The man and his ideas, 878
 Jayanaka, Pṛthvarajavijaya, 717
 Jesuit letters and accounts, 1210
 Jesuits in India, 198
 Jesus Christ, 104
 Jesus Christ in Mahabharata, 312
 Jesus, Last days of, 193
 Jewellery in ancient India, 1195
 Jewellery, early India, 1194
 Jewish archaeology, Studies in, 1490
 Jhampanna Nayak's Kaifiyat of Chitaldrug Pulegars, 1105
 Jin-Bhakti, 464
 Jivanath Daivajna, Vasturatnavali of, 651
 Jivanadanam of Anandacarya Makin, 666
 Jivannagasana Vrtta of Devasuri, 486
 Jnanabindu Prakasana of Yashovijaya Upadhyaya, 485, 488
 Journal van Dierq van Adrichem's Hofersis naar den Groot-Mogol Aurangzeb, 459
 Judaea and Phoenicia, coins of, 1439
 Judgment in the courts of Mithila in 18th century, 913
 Jungleterry, British sanads relating to, 248
 Jurisprudence, Early Buddhist, 168
 Justification of Maya-vada, 816
 Jyantisca, Family of learned authors of, 375
 Jyotirāvara-Kaviṣekharacarya, Varṇa-Ratnākara of, 639
 Jyotiribandha of Sivadasa, 376

- Kacharis, 235
- Kahamukriform of Khusrō's poetry, Genesis of, 695
- Kalpa or the World-Cycle, 1281
- Kalidasa and astronomy, 1227
- Kalidasa, Art of in 'Urvaśhī' 721; Psychological value of the doctrine of rebirth in, 649; Historic background of the works of, 662; The national poet of India, 619; Sculpture inspired by, Vikramorvaśiyam of, 710
- Kamba-Ramayana, 295
- Kamarupa kings, Copper-plate grant of, 337
- Kaśatnur and Karvir affairs, Attack on, 742
- Kamoos Sa'asah, 536
- Kanaśka, 144, 206
- Kanauj, Harsha of, 1272
- Kanarese inscriptions, Grammar of the oldest, 506, 526
- Kandāla Dōḍiyacharya, 346
- Kandar and Kacciyappar, 675
- Kangdali, Battle of, 926
- Kanheri, New Buddhist sect in, 339
- Kannada research lectures, 1311
- Kant and Vedānta, 817
- Kanthirava Narasayana Wadayar of Mysore and the last emperor of Vijayanagar, 1091
- Kanungo in the North-Western Provinces, 1153
- Kanwar Nau Nihal Singh, Death of, 1120
- Kararnama about grant Mirāj, 738
- Karṇāgranta and the Vṛttigrantha of Dhvaṇyāṅka, 719
- Karma in Jain philosophy, Doctrine of, 469, 492
- Karma and rebirth, 156
- Karmendriyas accepted by Akṣapada? 1167
- Karmaparya, Neminātha-purāṇa, 380
- Karnatak, Colonels Wellesley and Munro, 1053
- Karnatak composers, 1054
- Karnatak culture, Jainism and, 468, 477, 490
- Karnatak history, Sources of, 1043, 1097
- Karnatak inscriptions, 638
- Karnatak, Jainism in, 482
- Karpanaiccittirām, 713
- Karpuriya Sivadatta and his medical treatises, 67
- Kashfu-i-Mahjūb of Abū-i-Ḥasan, 1532
- Kashmir, 1118; Dynastic chronicles of, 1122; Playground of, 1132; Visit to, 1125
- Kashmirian Atharvaveda, 941
- Kaśyapa-saṃhita, Fragment in Chinese, 66
- Kathavatthuppakarana-atthakatha, 181
- Kathiawar Coast, 1084
- Kathiawar, Hero monument-stones of, 43
- Kātyāyana, 539
- Kauśāmbi, New king and interesting coin types from, 790
- Kausitaka and Sankhayana Upaniśads, 945
- Kautilia and Vātsyāyana, Contact between, 1207
- Kāvi Kaustibha, 645
- Kāvya-Prakāśa, 627
- Kerala games and pastimes, 1; Some aspects of the regional geography of, 398
- Kesavadas, Ahalya Kamadhenu of, 413
- Kesirāja, Śabdamaṇi-darpaṇa of, 499

- Khagendramani-darpana of Man-
 garaja, 69
 Khalia, Terracotta plaques of, 452
 Kharakpur, Notes on, 379
 Kharavela and Gardabhila, 1288
 Khasi folklore, 773
 Khotanskische grammatik, 520
 Khusho's poetry, Genesis of the
 Kalumukri form of, 695
 Khut system of the Santals, 13
 King of Bengal, Flight of Jalal
 Khan-Nuhani to, 1006
 King-maker, Minister as, 1187
 King Kesar of Ling, Epic of, 1431
 Kingdom of Oudh, Narrative of,
 1119
 Kings of Jaunpur dynasty and their
 coinage, 800
 Kinnara-Mithuna terracotta case from
 Rajghat, 45
 Kokan, Letters referring to Maratha
 administration in, 736
 Konkani, Comparative etymological
 index to formation of, 518
 Kothuraka grant of Pravarasena,
 353
 Krishna: Konkordanz und Kommentar
 der motive seines heldenlebens, 321
 Krishna. Vedic and the Epic, 949
 Krishnamacharya, V., 140
 Krishnamurti, Philosophy of, 810
 Kṛta era, 370, 373
 Kṛtyakalpataṛṇ of Bhaṭṭa Lakṣmi-
 dhara, 606
 Kubera Bhatta, Dattakacandrika of,
 65
 Kulasekhara's philosophy of devo-
 tion, Psychology of freedom and
 religious consciousness in, 837
 Kulliyat i Sadi, 1336
 Kumar Pal, King of Gujarat, 1072
 Kumara Doddayacharya, 346
 Kumbha mela, 404
 Kumedan, Sevaram Jgud 132
 Kural in English, 674
 Kusa or Kusina, 207
 Kutub Shahi, Telugu literature
 under, 659
Lacien Bhormis in Muhammedan
 law, 1650
 Lakṣmaṇ Deva, Rajavadi plate
 of, 334
 Lalita cult, 417
 Land of the Eye, 1326
 Land grant to the temple of Uma-
 nanda at Gauhati, 1017
 Landsarcief van Nenderlandseh Indie
 1380
 Land-utilisation in India, 275
 Landed property in ancient Bengal,
 Transfer of, 1010
 Language a clue to history, 543
 Language of the Hindu dance gesture
 77, 78
 Language of symbols, 1313
 Lanka, Chapter in the history of,
 1328
 L'Art Khmer classique, 1355
 Last day of Jesus; 193
 La Vieille route de l'Inde de Bactres
 a Taxila, 1381
 Law, Sir John, 245
 Leaders of India, 1236
 Legend of the holy grail, Iranian
 and Indian analogues of, 1179
 Legend of political wisdom in the
 Satapatha Brahmana, 961
 Letters of Lord William, Bentinck,
 239
 Libraries, Air-rail protection of,
 586

- Library Conference, List of papers
565; Souvenir to delegates, 566;
Addresses, 575
- Library movement, 556
- Lilatilakam and Tamil grammatical
work, 495
- Limericks, Sanskrit, 696
- Ling, Epic of king Kesar of, 1431
- Lingadharana-candrika of Nandike-
seva 422
- Lingaynt religion, History and phi-
losophy of, 422
- Linguistic hypotheses on valid texts
of, 521
- Linguistic survey of the borderlands
of Gujarat, 510
- Linguistics in India, 503
- Lion's last roar, 1133
- Lion monument at Amphipolla, 1442
- Literary criticism, Sociological out-
look in, 1284
- Little China, The Annamese Lands,
1352
- Local government, Village in the
structure of, 276
- Localisation of industries, Geogra-
phers and, 403
- Lord Auckland's statesmanship,
Some features of, 1295
- Lord Mayo's diplomacy, 1160
- Lords Macaulay and Dalhousie, Two
councils theory of, 1233
- Lost Sarasvati river, Survey of an-
cient sites of, 408
- Lt.-Col. Stuart in Sikh Captivity,
1123
- Macaulay's legislative minutes, 860
- Macnaughton, Sir William, 1252
- Madhav Rao P's appeal to the East
India Company at the battle of
Shrigonda, 757
- Madhavanata-Kamakandala, 1087
- Madhyandina Brahmins, Anthropo-
metric investigation of, 18
- Madraikonda Parakasarivarma, 234
- Madras, Famous Governors of, 1110
- Madras Government Museum, Ama-
ravati sculpture in, 453
- Madras Presidency, Problems of
rural credit in, 267
- Madura, Pillared hall from a temple
at, 29, 40, 48
- Madura Renters, Rebellion of, 1092
- Madura Tamil literary tradition, 1299
- Magadha architecture and culture,
61
- Magadha, Nagai in, 1126
- Magadhi script, Evolution of, 333
- Magic and miracle in Jaina litera-
ture, 479
- Magical terms in the Old Testament
1461
- Mahabharata, 296, 300, 304, 327;
Aranyaka, parva, 330; Jesus Christ
in 312; Two important commenta-
ries of, 297; Vanaparva, 329
- Mahabharata Manuscript found in
Kashmir, 294
- Mahabharata Notes, 293
- Mahadeviyar queen of Govind-Valla-
varniyar, 234
- Mahajapati Gotami, 183
- Mahanataka, New recension of, 580
- Mahanubhavi text of Panchopakh-
yam, 671
- Mahamayuri, Geographical contents
of, 382
- Maharaja Mukunda Deb of Orissa,
Circular issued by, 1018
- Maharashtra, Powada a folk-music
from, 775
- Maharashtra, Review of the Hindu
empire of, 1048.

- Mahārashtra Vākamsapradāya Kosha, 509
 Mahāsandevarāja of Sarabhapura, Three sons of, 1255
 Mahipāla, Narayan Venayaka image inscription of, 365
 Maholi, Preliminary report on the excavation of a mound at, 56, 1004
 Mahmud Gowan, The great Bahmani wazir, 1051
 Majum'a-I-Rāz, of Mīr Maḥammed Salih, 1542
 Making of India, 1312
 Malabar and China, 1219
 Malabar, Tirunvatirai festival of, 911
 Malavikagnimitra, River Sindhu of, 1157
 Malaya, Buddhism in, 1363; Footprints in, 1366; Prehistory of, 1367; A retrospect, 1359; Settlement pattern in, 1362; These are brothers, 1361
 Malaya and Sumatra, Buddhist images from, 457
 Malayulam, Dutch records in, 584
 Malayan postscript, 1365
 Malwa, Folk songs from, 774
 Mamluk Empire, Anti-Christian propaganda in, 1483
 Man and the word, 170
 Manifesto of the Fourth International to the workers and peasants of India, 804
 Mangaraja, 69
 Manichaeism, Resemblance to Buddhism, 145
 Manimekhalai, 160
 Mani's last journey, 1404
 Manna, Stesias on Indian, 1218
 Mantras cited by pratikas in the Aitareya Brahmana, 972
 Manuscript illustrations of the Uttaradhyayana sutra 89
 Manuscript notes, 577
 Manuscripts, Study of, 555
 Manvantara, 909
 Maratha administration in Konkan, Letters referring to, 738
 Maratha history, Sources of, 760
 Maratha polity, 751
 Maratha-Portuguese war, 460
 Maratha rule, Influence of, 720
 Maratha State, Mughal empire and, 218
 Marathas, English records on the conquest of Salsette by, 1042
 Marathi documents, 749
 Marathi folklore, Brothers and sisters in, 770
 Marathi Meghaduta katha, 670
 Marathi printing in India, 1257
 Marathiśhe sahitya-śhastra, 628
 Marriage and family in Mysore, 933
 Marriage laws in the Bible and the Talmud, 1453
 Marwar, Letter of Maharaja Abhaya-singh of, relating to Gujarat affairs, 1079
 Mathura inscription of Chandra Gupta II, 364
 Mathura Museum, Some new sculptures in, 448
 Mathura Museum Notes, 449
 Mathura Museum, Two Garuda images, 450
 Mathura, Palace scene on a terracotta panel from, 420
 Mathuresn, Sabdaratnavali of, 528
 Matriarchal elements in the ethnography of Nimar Balahis, 12
 Maulana Abul Kalan Azad, 128, 136
 Maulana Qader's Nepal embassy, 1158

- Mavaratam Pattu, 316
 Maya-vada, Justification of, 816
 Mayor's court, 238
 Mayurbhanj during Navab Alivardi Khan's expedition to Orissa, 1005
 Mediaeval church, Brief commentary on early, 1446
 Mediaeval coins, Some interesting, 761
 Mediaeval Persia; Caliphate and kingship in, 1418
 Mediterranean music, India's early influence on, 1310
 Mediterranean saga of the sea, 1475
 Meghaduta katha, Marathi, 670
 Meghavijayagani, Hastasanjivana-bhaya of, 558
 Mekong clash and Far East crisis, 1349
 Mesopotamia, Origins of civilisation in, 1446
 Message from stone, 392
 Mexico, Similar social and legal institutions in ancient India and in ancient, 1578
 Microfilming, 500
 Middle East window, 1440
 Mineralogy and mining in ancient India, 1275
 Minister as king-maker, 1187
 Mir Jumla, Iran correspondence, 1414
 Mir Muhammad Salih, Majmu'a-I-Raz of 1542
 Mirat-al-Haqiq, 585
 Miralambopaniqad, 905
 Mirs and the Indus tolls, 1144
 Mithila, Judgment in the court of in 18th century, 913
 Modern Burma, 1322
 Modern drama, Symbolic tendency of, 616
 Modern India, Economic problems of, 266
 Modern India and the West, 1185, 1193
 Modern Indian culture, 103
 Modern Persia and the future, 1408
 Modern Tamil prose, 688
 Mohamed I organiser of the Bamhrani kingdom, 1050
 Mohammad the conqueror, Palace school of, 1553
 Mohammadan law, *Laesion enormis* in, 1550
 Mohamed of Gazni, Invasion of Somnath, 1224
 Mohenjo Daro and Bactria, 112
 Mohenjo Daro, Identification of mother goddess cult at, 51
 Mohenjo-Darian Aryans or Dravidians? 42
 Mokasakara Gupta, Takabhasa of, 159
 Mongolia, Hellenistic textiles in northern, 1391
 Morans, 235
 Mortuary temple of Ramses III, 1406
 Mother goddess cult at Mohenjodaro, 51
 Motherland, Atharvavedic conception, 971
 Motibhai Amin, 141
 Mudrakasa, 705
 Mughal, Agra before, 44
 Mughal Court and its institutions, 212
 Mughal Empire and the Maratha State, 218
 Mughal farmans in Peshwar, 568

- Mughal India, Bibliography of, 123; Cow-prohibition in, 1246; Dutch chronicle of contemporary, 223
 Mughal period, Jain literature of, 473; Three Gujarati documents of, 219; Ivory powder flasks from, 36
 Mughal rule in Dacca, 213
 Mughals, Imperial treasury of the Indian, 212
 Muhammad Bin Tughlaq's reign, Chronology, 378
 Muhammad Ibn Habib's 'Matronymies of poets', 1530
 Muhammedans in Poland, 1565
 Mulikanukramanika, 591
 Multan, Historic, 385
 Mumbaina Mahajano, 1045
 Municipal heritage, Our, 84
 Murias of Bastar State, Ceremonial cross-dressing among, 919
 Munro, Colonel, 1053
 Murphy, Mother Xavier, 137
 Muruj ul-Zahab, 1273
 Music, Bharati and Tamil, 79; Chandas and the Vedic basis of Indian, 80; Comparative, 82; 'Graves' of Indian, 87; India's early influence on Mediterranean, 1301; Synthesis of Indian, 73
 Music in Islam, 1529
 Music systems, Some leading, 71
 Music in training schools, 288
 Musings of Basava, 692
 Muslim conduct of State, 1540
 Muslim contribution to science and culture, Survey of, 98
 Muslim expansion in South India, Early, 1115
 Muslim India, 889; Political aims of, 841
 Muslim League, Growth of all India, 889
 Muslim monuments of Ahmedabad, 335
 Muslim political thought and administration, 1561
 Muslim patronage to Sanskrit learning, 1181
 Muslim State, Non-Muslim subjects of, 1305
 Muslims and the Congress, 75
 Muslims in Poland, 1526
 Mysore Arch. Dept. Report of, 999, 1003
 Mysore, Kanthirava Narasuraja Wadayar of, 1091
 Mysore, in peace and war, 1099; Marriage and family in, 933
 Mystic contemplation, Teachings of, 424
 Mysticism, Evolution of Indian, 1279
 Myth of Namusi, Role of Sura in, 768
 Naga cult, Early attempts of the Aryans against, 113
 Naga Hills, Star of, 1029
 Nagas in Magadha, 1126
 Nahapana and the Shaka era in Gujarat, 1078
 Naishikarmaya-siddhi of Surośvara-carya, 672
 Najib-ud-Daula, 1027
 Nalanda and epigraphical material, 357
 Nalanda seal of Vishnugupta, 794
 Nāma-Rūpa and Dharma-Rūpa, 1192
 Namadu India, 262
 Nameh-hai Iran, 1397

- Namuoi, Role of Sura in the myth of, 708
- Nandikesvara, Lingadharana - candrika of, 422
- Nandipuram, Nandivarman II and the siege of, 386, 1003
- Narayana Thirtha, Parijatharana Nataka of, 682
- Narayanas, Pratinarayanas and Balabhadras, 298, 402
- Narayampur Vinayaka Image inscription king Mahipala, 365
- Naredraprabha Suri, 634
- Narendrapuri, 1205
- Nataraja sculpture, 438
- Nati's song, 689
- Nature of Buddhi according to Sankhya-Yoga, 825
- Navigation, Arab, 1249
- Navigation of the Indus, Commercial, 1148
- Navsari, Inscription from Juma Masjid, 345
- Nawab-Vazir of Oudh and Wellesley, 1124
- Nayaks of Tanjore, 1116
- Near East, Problems and prospects, 1467
- Namingatha in the Lucknow Museum, Fragmentary sculpture of, 430
- Neminatha-purana of Karnaparya, 380
- Neo Babylonian, Treatment of Final vowels in, 1434
- Nepal, Art and architecture in, 1162
- Nepal embassy, Maulavi Qader's, 1158
- Nepal, Sources for a history of, 1165
- Netherlands Indies, Art in the Life of the inhabitants of, 1378; Economic development of, 1370, Recent development, 1375; Native co-operation in, 1376
- Netherlands Indies, Economy, Structure of, 1371
- Netherlands Indies, and the United States, 1372.
- New Buddhist sect in Kanheri, 339
- New king and interesting coin types from Kausambi, 790
- New sources of the political history of Kamarupa, 1007
- New World Order, India and, 259, NicholasWithington's route between Nagar Parkar and Tatta, 1141
- Nilakaṇṭha Śukla, 643
- Ninur Balahis, Matriarchal elements in the ethnography of, 12; Property concepts among, 11
- Niyamasara, Padmaprabha and his commentary on, 489
- Nizam Ali Khan, Original letters by, 597
- Nizam's Dominions, Report of Arch. Dept., 996
- Nose-Ring in the Old Testament, 921
- North East Frontier policy, Short sketch of, 216
- North-East India, New light on the history of, 1032
- North eastern Asiatic art, 1519,
- Northern Circars, Revenue administration of, 1034
- North Indian ragas and melas, 406.
- North-West Frontier, India's, 387
- North-West Frontier tribes under Ranjit Singh's sway, 1156
- North-West Provinces, Revenue administration of, 1154

- North-Western Provinces, Kunungo in, 1153.
- Numismatic Society of India, Presidential address, 793
- Nuzi, Administration of justice in, 1473; Excavations at, 1484
- Nyāya Bhāskara of Anantārya, 650
- Nyāyakusmañjali of Udayanācārya, 834
- Nyāyamakaranda, 832
- Nyāyasūtras of Gautama with Bhāṣya, 812
- Old Testament, Bearing of archaeology on, 197; Magical terms in, 1461
- Omar Khayam, 1416
- Orthography of the Samarqand Quran Codex, 1552
- Oriental Christian Manuscripts, Handlist of 1443
- Oriental scientists and Arab scholars, Better co-operation between, 99
- Oriental treasures, 571
- Orissa, Circular issued by the Maharaja Mukunda Deb of, 1018; Past and present, 1020
- Orpheus of the Pacific, 1506.
- Ostraka and name stones from the tomb of Sen-Nut at Thebes, 1462
- Outlines of Jainism, 483
- Oubh, Narrative of the kingdom of, 1119
- Overland from Burma, 1319
- Overlooked type of inference, 1228
- Owenship of agricultural land during the Muslim rule in India, 270
- Oxford, Terracotta figures at, 443
- Pacific area, Economic survey, 1502, 1503, 1508
- Pacific area maps, Bibliography of, 1510
- Pacific, Industrialisation of western, 1512; Little India of, 1496; Orpheus of, 1506
- Pacific Mandates, Labour problems in, 1497
- Pacific world, India, and 1368, 1505
- Pāṇanudhyāta, 514
- Padapāṣikajam, 545
- Padmaprabha and his commentary on the Niyamasāra, 489
- Pade Jacome Gonçalves, 1333
- Padyamrtatarangini of Hariabhaṣakara, 621
- Pahlavi legends, Hephthalite coins with, 804
- Pahlavi numeral symbols, 1302
- Painting in the Fatimid period, 1534
- Painting Gujarati school, 101; Indian, 102
- Paintings, Artist's reaction to old Indian, 100
- Pakistan ke pannaṣ takke ? 891
- Palatal ʔ in Tamil, 529
- Palestine, A policy, 1465
- Pali language, Philosophy of 507
- Pampa's works, On, 496
- Panna-jannas, 716
- Pāṇcapīḍiaka literature, 681
- Pāṇchala coins, Notes on some new, 784
- Pāṇchālas and their capital Ahichchhatra, 47
- Pāṇchaspāḥyan, Mahānubhavi text of, 671
- Pandharpur and the Peshwa's attachment to Shivrāmabhaṣ Chit. raḥ, 747
- Panditaradhya Caritramu, 713

Panditaraya, 1271
 Panipat, Last of, 727
 Papyri in the Princeton University collection, 1468
 Paramara Udayaditya, 229
 Parāntaka I, Two records of, 234
 Parasurāmapratāpa, 700
 Parbhu Singh, 1292
 Pardhan love songs collected in Maikal Hills, 767
 Parganah officials under Akbar, 226
 Parijātharāna nāṭaka of Narayana Thirtha, 682
 Parinda in the inscription of Aśoka, 362
 Parthasarathi Miśra, Sāstrādīpika of; 839
 Patañjali, Vyākaraṇa Mahābhāṣya of, 515
 Path of the eternal law, 167
 Patiala and General Perron, 1117,
 Patna College, Early history of, 1030
 Patna district, Seasonal songs of, 761
 Peacock Angel, 1531
 Persia, Caliphate and kingship in mediaeval, 1418
 Persia, South-West, 1410
 Persian constitution, History of, 1407
 Persian correspondence, Calendar of, 1212
 Persian-English vocabulary, Contributions to, 1424
 Persian grammar, 1411
 Persian in Hindustan, Pre-Mughal in, 636, 1398
 Persian or Iranian origin of the word 'Hindu', 1186
 Persian manuscripts in the Chester

Beatty collection, 1423
 Persian manuscripts of Vālmīki's Yogavāsīṣṭha, 596
 Persian miniatures in the Fogg Museum of Art, 1415
 Persian studies, British contributions to, 1395
 Persian studies, old, 347; Some early documents in, 1410;
 Peshawar, Mughal farmans in, 568
 Peshwa Daftar, Portuguese words from letters in, 723
 Peshwa period, 'Sirasta Batchhapati' in, 752
 Peshwa's attachment to Shivram-bhat chitrac, 747
 Peshwas, Some Coins of, 797
 Petrie Papers, 593
 Pirates on the north-west coast of India, 1151
 Philippines, Crisis in, 1514; Fall of, 1516; People of, 1509; Study of national development, 1504
 Philosophic aspect of the Assam Brajvali literature, 1024
 Philosophical import of Vedic Yakṣa and Pali Yakṣha, 990
 Philosophical terms, Glossary of, 533
 Philosophy, History of Indian, 808, 823; Vedantic, 805
 Philosophy of Buddhism and its message to the World, 185
 Philosophy of devotion, Sri Kulasekara's 425
 Philosophy of J. Kṛishnamurti, 810
 Philosophy of the Pall language, 507
 Philosophy as such in India, 811
 Phoneme system in old Tamil, Positional variants of, 537

- Physiographic division of India, Burma and Ceylon, 1261
 Pilgrims of Tryambakeshwara, Exemption of tax to, 735
 Pillard Hall temple at Madura, 29, 48
 Plant-myths, Studies in, 772
 Playing Ganjiphas, 920
 Pods of Bengal, 2
 Poetic beauty, 661
 Poetry and prophecy, 1360
 Poetry and romanticism in the Rigveda, 943
 Poland, Muhammedans in, 1505
 Poligars of Utkal, 578
 Political aims of Muslim India, 841
 Political philosophy science 1905, 894
 Pondicherry. Later representation of a great family of courtiers of, 1297
 Poona pargana, Sarsubhedar of 750
 Poona in the Muslim period, 1087, 1040
 Population in British India, Growth of, 273
 Population problem in India, 258
 Portuguese words from letter in Peshwar Daftar, 723
 Positional variants of the phoneme aytam in old Tamil, 537
 Pottery, Painted, from Indus valley, 50
 Poundra, 2
 Powada a folk-music from Maharashtra, 775
 Prabhandhachintamani, 652
 Prachya-Vargikajana-Paddhati, 551
 Prahasana, Sanskrit, 625
 Prakri studies, 547; Brief sketch of, 512; Some of the latest institutions and journals and their work in the field of, 1306
 Pramanamanjari of Sarvadeva, 587
 Prancina Bangala patra sankalana, 1286
 Prarabdhadhvantasamhrth of Acyutasarana Modak, 579
 Pratima of Bhassa, 694
 Pravara-sina II, Kothureka grant of, 353
 Prayagadatta, 68
 Prayer, 1282
 Pre-historic cry, 973
 Pre-historic culture of Bengal, 902
 Pre-history or Proto-history ? 904
 Pre-Indo-European, 502
 Pre-Mameluke Tiraz in the Newbury collection, 1527
 Pre-Mughal Persian in Hindustan, 636, 1396
 Pre-Mutiny Delhi, Two News-papers of, 1128
 Pre-Vedic times to Vijayanagara, 53
 Prince's crime, 1251
 Princess Krishna Kumari and the conflict amongst the Princes of Rajasthan, 1129
 Printing, History of early, in Western India, 1202
 Printing, Preparation of copy for, 1263
 Problems of rural credit in the Madras Presidency, 267
 Proceedings of the Indian history Congress, 995
 Proceedings of Indian History Records Commission, 997
 Property concepts among Nimer Balahis, 11
 Prophetic constitution, 1521

- Prophecy, Poetry and, 1360
 Proto-Indic religion, 905
 Provincial Museum, Lucknow, Sculptures in, 456
 Prthivideva and Jayalladeva of Mahakōśala, Hanuman type copper coins of, 709
 Prthivirajavijaya of Jayanaka, 717
 Psychology, Buddhist, 179; Buddhist and Yoga, 186; Of freedom and religious consciousness, 837
 Public Libraries in Bengal, Beginning of, 654
 Puli-Nadu, History of, 1114
 Punjab University Library, Descriptive catalogue of Persian, Urdu and Arabic manuscripts, 549
 Punjab University Library, Sanskrit Manuscripts in, 582
 Pujabi folk-songs, 769
 Punjabi songs of soldiers' wives, 779
 Puranas, Date of, 907
 Purandhar, Notes on the siege of, 221
 Puruṣasūkt, 90
 Puruṣa-Sūkta, 90
 Purva Mimamsa in its sources, 813
 Pūvan in the R̥gveda, 940
 Pūvan, Pastoral god of the Veda, 947
 Queen Balla Mahadevi, 1106
 Quest for a trail's pass, 305
 Quit India by Mahatma Gandhi, 893
 Qutb Shah and Mir Jamla, Letters of, 1048
 Radiu'd-Din of Nishapur, 1541
 Ragas and melas, North Indian, 406
 Raghaviya of Ramapanivada, 322
 Raghunath Mahadeva Ghate, 731
 Raghunātha Manohāra, 645
 Raghunātha Raja, Aryabhatiyavyakhyā of, 589
 Raghunātha, the protégé of queen Dipabai of Tanjore, 732
 Rairh, Excavations at, 41
 Rajadharma, 411, 653
 Rājānaka Ramakanta, 301
 Raja Radhakanta Deb on the reactionary attitude of the Europeans in India, 611
 Raja Todar Mal's sons, 1296
 Rajasastras of Bṛhaspati, 310
 Rajasthan, True romance of India from, 1251;
 Rajasthanī, Romance in Old Western, 1087
 Rajavādi plate of of Lakṣmana Sena Deva, 334
 Rajghat, Kinnara-Mithuna terracotta case from, 45
 Rajulaghi, 647
 Ramanujacampu of Ramanujacarya, 140
 Rāmappaiyan Ammanai, 676
 Rāma-Sita silver half-rupee of Akbar, 783
 Ramatirtha Yati, Date of, 374
 Rāmāyaṇa, 306, 313; An approach to, 317; Uḍall's commentary on, 320
 Rāmāyaṇa Mahākāvya, 323
 Rāmāyaṇa polity, 305, 307, 311
 Rāmāyaṇa of Valmiki, 315
 Ramses III, Mortuary temple of, 1406
 Ranade, Prophet of liberated India, 134; Mahadev Govind, 125, 13

- Ranchi district, Uraon marriage poems from, 762
- Ranger Snow episode, 725
- Rangoon, Study in urban geography, 1337
- Ranjit Singh's relations with some Indian Powers and with Burma, 1335
- Ranmall Chhand ane tone samay, 667
- Ras Sharma Notes, 1476
- Ras Sharma in North Syria, Excavations at, 1486
- Rasa'l Falsafiyu, 1568
- Rasatarangani of Bhanudatta, 129
- Rashttrakūta kings, Note on the dates of three, 230
- Rashttrakūta Gōvinda IV, 234
- Rasika-Rañjanī, 630
- Rayamukuta's patron, 498
- Rbus and the four Sama-cups, 979
- Rebellion of the Madura Renters, 1092
- Records of Parantaku I, 234
- Reflections on Indian travels, 390
- Regional geography of Kerala. Some aspects of, 398
- Relation of the Epic to the Brahmana literature with regard to history and sociology, 303
- Religion of Zarathustra among the non Iranian nations, 1398
- Religious opinion of Emperor Akbar, 215
- Reorganisation of rural self-government, 874
- Republics of ancient India, Social, Economic and cultural life in, 109
- Report of Archaeological Department of Gwalior State, 994
- Report of Archaeological department of Nizam's Dominions, 996
- Report of Archaeological Department, Travancore, 1004
- Report of Department of industries, Bombay Presidency, 993
- Report of Excavations of a mound at Maholi, 1004
- Report of Government Museum and Connemara Public Library, Madras, 998
- Report of Mysore Archaeological Department, 999, 1003
- Report of rural development in the Province of Bombay, 991, 992
- Report of Watson Museum Rajkot 1000, 1001
- Research in Indian sociology in relation to Hindu dharmashastra, Survey of, 935
- Resemblance of Manichaeism to Buddhism, 145
- Responsible Government in India, 846
- Revenue administration of the Northern Circars, 1034
- Rythm of old Indo-Aryan vocables, Studies in, 517
- Rhythmic distribution of nominal compound in the Satapatha Brahmana, 516
- Rigveda, All about "Vrata" in, 494; Creation of myth of, 942; Poetry and romanticism in, 943; Puṣan in, 940; "Soul" in, 909; Women in, 963, 985
- Rigveda and Atharvaveda, Horse-riding in, 946
- Rigveda exegesis, Contribution of the Sabara-Bhāṣya to, 954

- Rigveda Samhita with Sayana's commentary, 986
- Rigvedic words etymologically equated in Aitareya Brahmana and Nirukta, 548
- Rim-Sin, Contracts from Larsa dated in the reign of, 1451
- River Sindhu of the Malavikagnimitra, 1157
- Rock-cut temples at Trichinopoly, 37
- Role of Stobhas in Saman chant, 85
- Role of Sura in the myth of Namuci, 708
- Romance of India from Rajasthan, 1251
- Rowlatt Bill in the legislature, 886
- Rowlatt report and its reception, 887
- Royal Epistles, Note on, 1175
- Rudra-Siva, 955
- Ruined cities of Iraq, 1474
- Rumbold, Sir Thomas, 1298
- Rupmati, 1289
- Rural development, Bombay Province, Report, 901, 992
- Rural economic and co-operations, 215
- Rural self-government, Reorganisation of, 874
- Sa'adat Ali Khan, 1124
- Sahdalingarthaeandrisika of Sujana, 588
- Sabdamanidarpana by Kesiraja, 499
- Sabara-Bhasya to Rigveda exegesis, Contribution of, 954
- Saba ragamuwa, Ancient document of, 1332
- Sahdaratnavali of Mathuresa, 528
- Saga of the sea, Mediterranean, 1475
- Sago palm in Bastar State, 1191
- Sahudiyān, 613
- Said Nama, History of Sa'adat Allah Khan, 1100
- Saindhava copper-plate grants from Ghumli, 332
- Saiyid Ghulam Husain Khan Taba Tabai, 139
- Śātkti in the Veda, 951
- Sama-cups, Ribus and the four, 979
- Samagitaratnākarah with the commentary of Catura Kallinātha and Simhabhūpala, 709
- Saman chant, Role of Stobhas in, 85
- Samaria, Buildings at, 1447
- Samarkand Quran Codex, Orthography of, 1552
- Samavedasamhita, 976
- Sambandha-viveka of Śālapani, 622
- Sāṅkhyakarika of Īsvara Kṛṣṇa, 711
- Samrat Priyadarśi, 1290
- Samudragupta, Character of from his inscriptions, 205
- Sanbhagyakalpadrums of Acyutaraya Modak, 642
- Sanchi, Note on, 46; Beautiful and eternal, 54
- Sanghamitta Theri, 183
- Sanjan plates, Important verse from, 361
- Śāṅkara, Study of, 836
- Śāṅkara and the school of Vedānta, 833
- Sāṅkhya-Yoga, Nature of Buddhi according to, 825
- Sāṅkhayana-Upanisads, Kausitaka and, 945

- Sanskrit - Bhandara - Paricaya in Marathi, 718
- Sanskrit, Introduction to classical, 703
- Sanskrit literature, Classical, 609:
The word 'Sarasvati' in, 540
- Sanskrit limericks, 696
- Sanskrit grammar, First lessons in, 497
- Sanskrit-Maithili documents of the time of Muhammad Shah, 599
- Sanskrit manuscripts in the Adyar Library, 590
- Sanskrit manuscripts in the Punjab University Library, 582
- Sanskrit memoranda, 1287
- Sanskrit prahasana, 625
- Sanskrit vowels, 571
- Santal marriage customs, 927
- Santals, Khit system of, 13
- Santita Saranta of King Talaja of Tanjore, 83
- Sarangdhara Samhita of Sarangdharaçarya, 68
- 'Sarasvati' in Sanskrit literature, 540
- Sarat Chandra Roy, Bibliography of, 121
- Sargon's eighth military campaign, 1390
- Sarabhedhar of Poona pargana, 756
- Sarvadeva, Pramana,-manjari of, 587
- Sarvatobhadra of, Rājaneka, 301
- Sasun, House of, 1400
- Sastrādīpika of Parthasarathi Miśra 839
- Satapatha Brāhmana, Legend of political wisdom in, 961
- Satapatha Brāhmana, Rhythmic distribution of nominal compound, 516
- Satara, Dhule-vatan of Mahars in Sadashiv Peth at, 744
- Satavahna coins, Some interesting, 792
- Sati, Account of some cases of, 1173
- Savitri Upanisad, Postscript on, 966
- Sāyana's Commentary, R̥gveda Samhita with, 986
- School chapel of St. Thomas, Calcutta, 189
- School life under Vijaynagar, Administration and, 1055
- Science Congress, 17
- Science and Culture, Survey of Muslim contribution to, 98
- Sculpture with the Provincial Museum, Lucknow, 456
- Sculpture inspired by Kalidasa, 455
- Secret doctrines of the Srivaishnavas, 410
- Select inscriptions bearing on Indian history and civilisation, 368
- Self-government, Reorganisation of rural, 874
- Semitic South-East, 1471
- Semitic grammar, Studies in, 1441
- Semitic languages, So-called intensive 1457
- Sentence-Significance, Theories of, 546
- 'Serpent people', Indra-Vrtra war and, 970
- Sevaram Jagadeesh, Life and fortunes of, 132
- Shaiva Discipline, 424
- Shah Abdul Latif Bhit, 1140

- Shah Ismael I, Poetry of 1554
 Shah Zaman's accession, Afghanistan at, 1382
 Shaka era in Gujarat, Nahapana and, 1078
 Shakospeare and Veda-Vyasa, 910
 Shamsuddin Firuz Shah, 1022
 Sher Ali-Zaman Tahir Marvazi on China etc., 1239
 Shi'ite creed of Muhammed Ibn Ali, 1537
 Shikshak and Shikshan, 284
 Ship-building in ancient India, 1237
 Shiva-Charitra--Vritta--Sangraha, 741
 Shivaji, Carwar factory and, 250
 Shivaji's mother, Fresh light on the history of the family of, 728
 Shivrambhat Chitruo, Peshwa's attachment to, 747
 Shrigonda, Madhav Rao I's appeal to East India Company at the battle of, 757
 Shri Jagath Mahadev Anand, 1083
 Shri Vedant Margadarshini, 807
 Shuja-Ud-Daula as a diplomat, 1020
 Shuja-Ud-Paula's policy during the Maratha invasion, 1033
 Siam, Adventures in, 1343
 Siam before the war, 1350
 Siam and Penang in the 18th century, 1346
 Siddhanta-Muktavali-Prakasa, 130
 Siddhitraya by Yamunacarya, 824
 Siege of Purandhar by Maharaja Jai Singh. Notes on, 221
 Sikkin Journal, Leaves from, 399
 Sikhs, History of the origin and rise of, 1172
 Silahara records, Hamjamana of, 231
 Silver nisar of Shahjahan, 785
 Simhabhupala, 709
 Sind in 1809, 1152
 Sind battles, 1145
 Sind, Akbar and his connection with, 1146; Census reports of, 1134; Criminal tribes in 1135; Disastrous earthquake, 1137; Indian Navy, 1150; Iranians in, 1138; Sumra and Summa dynasties in, 1139; Treaty and travel in, 1149
 Singapore, 1358; Suez to, 851
 Sinhalese inscriptions, Some observations on the intervocalic sonant in, 1340
 Sino-Tibetan linguistics, 1433
 Sir Thomas Rumbold, 1298
 Sir John Law's services at Bithur, 245
 Sir William Macnaghton's correspondence relating to the Tripartite treaty, 1252
 'Sirasta Batchhapati' in Peshwa period, 752
 Sitartampur, fisherfolks of, 3
 Sitasvayamvara, 318
 Siva temple, Stone-reliefs from an early, 434
 Sivadasa's Jyotir nibandha, 376
 Sivadhyanapaddhati, Appayya Diksita's, 707
 Sivaji, Dharangaon factory and, 240
 Ślokavārtikavyākhyā of Bhaṭṭom-beka, 712
 Śobhataramira, Alankaratnakara of, 620

- Social and legal institutions in ancient India and in ancient Mexico, 1578
- Social, Economic and cultural life in the Republics of ancient India, 109
- Social evolution of early dharma, 421
- Social values of Buddhism, 163
- Society and education in Medieval Karnatak, 285
- Sociological facts about 'Suttees', 918
- Sociology, Anthropological approach to the study of Indian, 14
- Sogdian Vesantra Jataka, 154
- Śolaperumanadigal, Daughter of, 234
- Soldiers and Noah's Ark six hundred years ago, 1491
- Soldiers' wives, Punjabi songs of, 779
- Solstices and equinoxes in the Vedas, 980
- Somavamsi kings, Date of, 377
- Some survivals of the Harappa culture, 30
- Someshwar temple, 754
- Somnath, Stones of, 1077
- Soras, 932
- Soratha ne Simade, 1044
- Soter Megas, Identification of and his relation with Wima Kadphises, 1264
- Soul of India, 90
- 'Soul' in the Rigveda, 969
- South-East Asia, Government and nationalism in, 1517; Industry in, 1518; Foreign capital in, 1499
- South-East Semitic, 1471
- South India, Arab geographers' knowledge of, 402; Buddhism in, 176; Early Muslim expansion in, 1115; Folk dances of, 86
- South Indian archaeology, Progress of, 49
- South Indian history, Historical method in relation to the problems of, 1100
- South Indian temples, 52
- Southern Iran, Some routes in, 1403
- Speeches and statements, 1231
- Spirit of Buddhism, 174
- Spiritual authority and temporal power in the Indian theory of government, 1182
- Sramana Bhagavan Mahavira, 491
- Sri Alagar Kovil, 405
- Sri Harsha of Kannauj, 1272
- Sribastanuktavali, 648
- Sri Kulasekhara's philosophy of devotion, 425
- Sriman Mahabharata Tatparya Nirnaya, 691
- Śrī Pancaratnakas of Śrī Vedānta Dosika, 412
- Śrī Sankara in Cambodia? 1357
- Śrī Sankarācārya, Minor works of, 701
- Śrīvaishnavas, The secret doctrines of, 410
- Śrī Venkateśvara Or. Institute, Scheme of classification of books adopted, 600
- Śrī Vidyaranya, Vedānta Pancadasi of, 834
- Stafford Cripps, Mystery of, 881, 883
- Stambhan-parashvanath stuti, Bhamu Meru's, 697

- Star of the Naga Hills, 1029
 Status of India, International 1229
 Status of woman in Hinduism as reflected in the Puranas, the Mahabharata and the Ramayana, 923
 Stolen clothes, 930
 Stone, Message from, 392
 Stone-reliefs from an early Siva temple, 434
 Stones, What means these? 1460
 Stones of Somnath, 1077
 Story of my experiments with truth, 867
 Story of India, 1244
 St. Paul's Cathedral, Painted glass windows etc., 88
 Suban'hu, Date of, 1198
 Subjects of law and law of family, 934
 Subodhini Hindi commentary, 68
 Sudama charita, 658
 Suez to Singapur, 851
 Suicide among the aborigines of Baster, 5
 Sujana, Sabdal ngarth -candrika, 588
 Suktimuktavali of Bhagadatha, 620
 Sulapani, Dipakalika of, 614
 Sulapani, The Sahudiyā, 613
 Sulapani, Sambandha-viveka of, 622
 Sulapani, Tithiviveka of, 612
 Sultans of Delhi, Billon coins of, 801
 Sultan Firuz Shah, Jaynagar expedition of, 203
 Sultan Nasir-Uddin Mahmud, 1131
 Sultanate of Delhi, Administration of, 202
 Sumanottara, 603
 Sumra and Summa dynasties in Sind, 1139
 Sundararaja's Snusāvijaya, 686
 Suneta and Sudava, Old names of, 383
 Sura in the myth of Namuci, Role of, 768
 Surat, Two roads of, 1041
 Sureśvarācārya, Naiskarmya-siddhi of, 672
 Survey of ancient sites along the "Lost Sarasvati river", 498
 Survey of research in Indian sociology in relation to Hindu Dharmashastra, 935
 Survey of Muslim contribution to science and culture, 98
 Sutta-nipata, 184
 "Suttees", Some sociological facts about, 918
 Svatantradwaita or Madhava's theistic realism, 827
 Svatantra Bhardtche drahte mya-yamurti Ranade, 135
 Swat to the gorges of the Indus, 1392
 Syllogistic reasoning, 831
 Symbolic tendencies in modern drama, 616
 Symbolism in the Indian art, 107
 Symbols, Language of, 1313
 Syria and Lebanon, 1448
 System of classification on Oriental lines, 561
 Tadween-e-Figh, 1538
 Tagore's social philosophy, Last phases of, 1277
 Tajalliat ruh Iran, 1425
 Talleyrand in America, 256
 Tall-i-Bakum, 1469
 Tamil authors, Sidelights, 677
 Tamil literary tradition, Departure from, 678

- Tamil, *Palatal* π in, 529; *Vulgar* pronunciation, 523
 Tamil prose, Modern, 688
 Tamil songs of Malavai (Chidambara Bharati), 609
 Tamilar arasiyal, 673
 Tanjore, Nayaks of, 1116
 Tantras, Materials for a chronological study of; 617
 Tantric Buddhism, Bodhicitta in, 152
 Tarassul-i Ain-ul-Mulk, 602
 Tarikh Mashrutah Iran, 1407
 Tarikh-i Alfi, Some Indian collections, of, 562
 Turkabhasa, 159; Few works entitled, 822; Of Mokasakara Gupta, 159
 Tat-padanudhyata, 336
 Tatparyatika, 712
 Tatush, Ephemeral Sultan, 1238
 Tea plantation in India, 1178
 Teaching of Geography in correlation with history, 389
 Teaching of Geography in Indian schools, Modern aids, 401
 Tekkali plates of Anantavarman, 344
 Telingana, Corpus of inscriptions in, 367
 Telugu drama, 690
 Telugu literature under Kutub Shahis, 659
 Temple, door, throne etc.; 522
 Temple of Umananda at Gauhati, Land grant to, 1017
 Temple, South Indian, 52
 Terra-cotta figures at Oxford, 443
 Textiles, Hellenistic in northern Mongolia, 1391
 Textual criticism, Introduction to India, 1197, 1199, 1201, 1226
 Thai, 1341
 Thailand, 1344, Chinese in, 1346
 Commercial Directory, 1348;
 Danene Siam, 1342
 Thailand-Indo-China conflict, Survey of, 1348
 Thaïlande, Comment des territoires de la, 1347
 Thailand's case, 1351
 Tharsus and thior blood group, 22
 Theatre in India, 81
 Theory on emanation, 1570
 Theory of interest, 260
 Thirumalirunjolai Malai Stala-purana, 405
 Thiruvattirai festival of Malabar, 911
 Thullal, 1111
 Thuravoor Temple, 31
 Thy people, My people, 1600
 Tibet, Second trade mission to, 1430; Through Western, 1429
 Tibetan, Elementary colloquial, 1428
 Tibetan pilgrims' progress, 1426
 Tibetan proverbs and wise sayings, 1427
 Tibetan reference to Muslim advance into Bihar and Bengal and the State of Buddhism there after, 1031
 Tipu Sultan and his English prisoners of war, 1101
 Tirukkaku Kkundram, (Original-shrine of, 32
 Tirupati, History of, 1098
 Tthicintamani, 62
 Tithiviveka of Sulapani, 612
 "Toda", Discussion about, 726
 Toledo, Dhunnunids, 1533
 Tourist India, 409
 Travancore Tribes and Castes, 9, 10
 Travancore, Report of Arch. Dept., 1004

- Travel reminiscences, 391
 Treaty and travel in Sind, 1149
 Trichinopoly. Rock-cut temples at, 37
 Tricomanee, 1322
 Trimbakji Dangle, 737
 Tripartite treaty, Sir William Macnaghten's correspondence relating to, 1252
 Tulaja of Tanjore, Santita Saranita of, 83
 Turkish iron cage, 1574
 Twenty-five years of historical research or Bibliography of the writings of P.K. Gode, 122
 The Councils theory of Lords Macaulay and Dalhousie, 1233
 Uddali's commentary on the Rāmāyana, 320
 Udayanācārya, Nyāyakusumāñjali of, 835
 Ugaritic fantasia of the Graecian and beautiful gods, 1476
 United Provinces, Tenancy legislation in, 1127
 United States, Netherlands Indies and, 1372
 Unity of India, 1251
 Universities in ancient India with special reference to Ayurvedic studies, 287
 University education in ancient India, 282
 University of Ceylon, 1325
 Upakhyānanda, 328
 Upaniṣadic thought. On the origin of, 807
 Upaniṣads and Vedic sacrifices, 944
 Uraon marriage poems from Ranchi district, 762
 Urdu marisya, 1317
 'Urvashi', New approach to, 720;
 Art of Kalidasa, 721
 Uṣanas, 310
 Use of cowries in Bastar State, 8
 Uttarādhyāyana sūtra manuscript illustrations of, 89
 Uzbekistan, Excavations in, 1452
 Vadi Vāgīśvara, Works of, 683
 Vaiṣṇava miniatures, Gujarati school of painting and some new discoveries, 101
 Vaisnava faith and movement in Bengal, 414
 Vaisnavism, Bengal, 428
 Vaisnavopaniṣad, 939
 Vākātaka inscription in cave 16 at Ajanta, 349
 Vākātaka Pravarasena II, 232
 Vākātaka Vindhyaśakti, Basim copper-plates of, 351, 633
 Vakyapadīya, 693
 Vainās and gotra-pravara lists of Vedic literature, 957
 Vanamāli Mīśra, 829
 Vana-Parva, 329
 Vāṅgapāla king of Ahicchéhattrā, Coin of, 780
 Van-Māṇḍana-Guṇa-Dāta-Kāvya of Virośvara, 623
 Varadaraḥja, Vyavaharānirṇaya of, 64
 Varivasyarahasya with Bhāskara-
 raya's commentary, 708
 Varna-Ratnākara of Jyotirīśvara-
 Kaviśekhara-Cārya, 639
 Vasanta Vilāsa, an old Gujarati
 Phagu, 722
 Vasturātnavali of Jivanath Daiva-
 jña, 651

- Vasucaritraku Dravidabhaṣaṁ lon
Anuvadharmu, 687
- Vayu and Vṛsakapi, 981
- Veda, Pūṣan, the pastoral god, 947
- Veda, Śakti in, 951
- Veda-Vyasa, Shakespeare and, 910
- Vedānta, Buddha and, 153; Dvaita
philosophy and its place in, 820;
Kant and, 817; Theory of truth
and error, 818
- Vedānta Pancadasi of Śrī Vidyara-
nya, 834
- Vedānta philosophy, Explanation
of, 805
- Vedantaparibhasa, 815
- Vedāntic transcendence, 806
- Vedas, Agni in, 977; Daniel's
dream in, 978; Importance of
ancient in, 541; Solstices and
equinoxes in, 980
- Vedasiddha Mayavad, 958
- Vedic and the Epic Kṛṣṇa, 949
- Vedic iconography, 932
- Vedic literature, Itihasas and
puranas of, 956; Vamṣas and
gotrapravara lists of, 957
- Vedic motif on a Gupta relief, 953
- Vedic sacrifices, Upanisads and,
944
- Vedic studies, Twenty-five years
of, 948
- Veṅkaṇad Nampitṭa, 15
- Venidattaśarman, 630
- Venkatādri's grant to the son of
Doddacharya, 346, 1222
- Venkatāpa Nuyak's relations with
the English, 1107
- Vetura's jaghir, Note on, 1285.
- Vidura, 299
- Vidyakara Sahasrakam of Vidyak-
ara, 665
- Vidyāpti's Padas, Bhaṇitas in, 663
- Vijayanagar, Administration and
school life under, 1055; Kanthi-
rava Narasaraḥa Wodeyar of My-
sore and the last emperor of,
1091; Pre-Vedic Times to, 53
- Vijñānavada, 166
- Vijnaptipatras, Ancient, 487
- Vikramorvaiśya, A study, 679
- Vikramorvaiśyam of Kalidasa, 710
- Village in the structure of local
government, 277
- Village and town as social pat-
terns, 931
- Village Vidangas and their values,
984
- Vinaya-Pitaka, 182
- Vindhyasūkti, 633
- Vira Rajendra Wodeyar, Letters
of, 573
- Virasāyism, Handbook of, 416, 418
- Virasvara, Van-Mandana - Chuna-
Duta-Kavya of, 623
- Virgatha epoch, Jain literary
works of, 668
- Visal Shirazi, Selections from the
works of, 1422
- Visalakṣa, 310
- Vishnugupta, Nahanda seal of, 794
- Visuddhimagga of Buddhaghos-
aḥariya, 158
- Vitthala Krishna, Anupa Sina-
gunaavataṛa of, 600
- Vivaha Sanskara, 922
- Vowels, Sanskrit, 511
- Vṛatyas in ancient India, 16
- Vṛsakapi, Vayu and, 981
- Vṛṣṇi, Holy pañcaviraṣ of, 433
- Vulgar pronunciation of Tamil, 523
- Vyakarana Mahabhasya of Patañ-
jali, 512

Vyakhyasudha of Bhanuji Dikṣita, 559

Vyasa's version on Vyavahara, 637

Vyasaraṇya Svamin, Life and works of, 423

Vyavahara, Vyasa's version, 637

Vyavaharanirnaya of Varadaraja, 64

Wall-paintings, Discovery of the oldest in the world, 1450

War comes to India, 858

Warkari sect of the Deccan, 165

Warships, India's famous, 1177

Was Banda a Sikh Guru? 1176

Watson Museum, Rajkot, Report, 1000, 1001

Wayfarer's words, 148, 155, 161, 175

Wellesley, Colonel, 1053

West China and the Burma Road, 1329

West coast of India, Sailing directions for, 1308

Western idealism. Indian and, 1276

Westward the course, 1573

What mean these stones? 1460

When Egypt ruled the East, 1577

Where was Serajuddowla captured? 1023

Widow-Burning in ancient India, 917

Wima Kadphises, Identification of Soter Megas and his relation with, 1204

Woman in Hinduism, Status of as reflected in the Puranas, the Mahābhārata and the Rāmāyana, 923

Woman in Rīgveda, 985, 963

Woman in the sacred scriptures of Hinduism, 924

Women in British India, Civic rights of, 1223

Wonderful lake, 1387

Word-building, 532

Word and its signification, 538

World-Cycle, Kalapa or, 1281

Writing and printing, Advancement of knowledge by, 1204

Yajñaphalam, A discovered drama of Bhāsa, 680

Yama-Pwe or the Rāmāyana play in Burma, 308

Yamunacarya, Siddhitraya of, 824

Yashovijaya Upadhyaya, Jñāna-bindu Prakarana of, 485, 488

Yemen, In the high, 1487

Yogashastra, 809

Yogavāsistha, Persian translation of, 596

Yugas, 1235

Zoroastrian problem in the 9th century books, 118

Zoroastrians, Emperor Akbar and, 214